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THE PROPHETESS AT WORK.

THE

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SPIRITUALISM AND SPIRIT DOCTORS IN SOUTH AFRICA.

BY REV. JOSIAH TYLER.

THE picture accompanying this article is a good representation of the manner in which the Zulus of South Africa consult the ancestral spirits, as I can testify from personal observation. In this case, the chief agent is a *female*, for the Zulus are ahead of civilized nations in this, as well as some other things, allowing the weaker sex to discharge the sacerdotal functions. The sick man, supported by two of his wives at a little distance, is anxiously awaiting the reply of the spirits, and the priestess has worked herself into a frenzy. One of the men in the party has been stigmatized as an "Umtakati" (wizard), and will soon be tortured, perhaps murdered in cold blood. To those who wish for full information on this and kindred ceremonies, I recommend a perusal of "Zulu-Land," by Rev. L. Grout, and Wood's "Uncivilized Races," from which the picture is taken.

It is said by some that Spiritualism among the *heathen* is different from that in Christian lands. I will not now attempt to refute that assertion, but merely speak of it as I have had to do with it in Southern Africa.

As we should naturally expect, the lower a people are sunk in superstition, the stronger is the hold of spiritual quacks upon them. In Zulu-Land proper, their power is unbounded, and wherever exercised in Africa, it is averse to Christianity. *They* are the spiritual advisers of the people, while Christ's ambassadors have to stand in the background. Rarely do they approach a mission station except to warn their countrymen against abandoning the religion and customs of their forefathers. Their name is "izanusi," literally, "smellers out"; hence, "revealers of secrets," "discoverers of poisoners," etc. "Spirit doctor" is a proper designation for one of their profession, for he is the acknowledged "medium" of communication with departed spirits.

Even converted Zulus are not wholly emancipated from bondage to this class of men. Some fourteen years ago, one of them visited a sick relative who was a member of a mission church, and told the professing Christians that word had come to him from the spirits that they would all die if they remained with the missionary. Weak in faith and terrified, a majority of them went off to their heathen kraals; but some, after a time, returned. We can easily see how,

by working on the popular superstitions, these men keep alive ancestral notions in regard to the influence of departed spirits on human life and destiny. Remove from the Zulu his faith in the ability of "spirit doctors" to find out, from the spirit world, what is beyond the knowledge of other mortals, and you at once undermine his religion.

In political matters also, the influence of this class is generally very disastrous. Let sedition arise among the heathen, and the simple *ipse dixit* of a "medium" is sufficient to endanger the lives of multitudes. The history of Kaffraria, for the past thirty years, presents a sad illustration of this.

The question may be asked, "Does the *medium* in Africa sustain a priestly relation to the people?" If consulting spirits, ascertaining by jugglery and incantations what is concealed, and investigating the cause of calamities, are marks of a priesthood, then I reply in the affirmative. But Zulu worship has so much of earth in it, that to call it *religion* seems almost a misnomer, and the so-called priest, though he professes to be constantly in communion with spirits, is so unspiritual and covetous, that the appellation is too good for him.

For many years I carefully watched the workings of the Zulu mind in times of trouble. Only then do the heathen apply to the spirits for aid. Healthy and strong, — with food in abundance, and that of the most nutritious kind; naturally vivacious and cheerful in temperament; reveling in the excitement of the hunt, the dance, the beer party, or carousal over the slaughtered ox, — they are as happy as a *heathen* people can be. Unrestrained in body or mind, they enjoy life in their salubrious climate, to a great degree. Smiles are generally seen on their faces, and it is doubtful whether a more social people can anywhere be found.

But when visited by affliction, their deepest passions are excited. In case of death, the head man of the kraal looks up and around him and says, "This is mysterious. We shall all die if something is not done." In ninety-nine cases out of a hundred the disease was unknown, or it baffled the skill of physicians, which is not strange, for Zulu "medicine-men," in attempting to save life, as frequently destroy it by cramming down a multitude of drugs without stopping to watch the effects of one. The afflicted man fixes his suspicion on some individual with whom he has been at variance; but having no clew to the knowledge which is necessary to satisfy the minds of others, he calls the people together. The attendance is usually large, for the neighbors fear lest their absence may be construed into an indication of guilt. With grave countenances they seat themselves in a circle on the ground, and after the usual salutation, and passing round of the snuff-box, — the *sine qua non* of a Zulu's comfort, — the troubled individual opens his speech: "Men — friends — to-day you see me in grief. You all know I am a man of peace. I have wronged no one. I have eaten my own food and attended to my own business. But an enemy is plotting my ruin. My brother has been suddenly taken away. An umtakati (wizard) is destroying us. Tell me what I must do." The replies are guarded, but all unite in the opinion that no time should be lost, or expense begrudged, in applying to the "medium," and through him to the spirit world, that the foul deed may be traced to its source.

Accordingly a messenger is dispatched to secure the services of a spirit doctor, living perhaps twenty miles distant. The answer is returned, "There will be no

spiritual communication [it might be said 'spiritual rapping,' for the principal part of the ceremony is beating the ground] until a fat ox is secured as a remuneration." The crafty and covetous fellow will not trouble himself to descend into hades until prepaid. So the ox is sent, and the "medium" goes through a process of nonsensical ceremonies, well calculated to delude the superstitious heathen.

I am happy, however, to state, that the bonds of Zulu spiritualism are growing weaker in the vicinity of mission stations, and as heavenly light continues to shine, they will be broken altogether. The natives who have been emancipated from bondage to what has been called, in this country, "the new gospel of spiritualism," are ready to acknowledge that they were deluded. They often say, "How could we have been so stupid!" It is interesting to see how earnestly they exhort their heathen relatives to avoid this snare of the devil.

Feeble-handed and few in number, the missionaries are doing all they can to remove this obstacle to Christianity; and when the Zulus are all soundly converted, will it be necessary to send them as foreign missionaries to this country, to enlighten their white brethren?

THE BAPTIST MISSIONARY UNION.

The July number of the "Baptist Missionary Magazine" contains an account of the fifty-eighth Annual Meeting of the Union, and the Annual Report of this Society, from which we have a graphic view of its work in the foreign field. The view is a cheering one. Large additions have been made to the native churches, new churches have been formed, the number of native laborers has been increased, and the seed of future harvests sown more widely than ever before. Special manifestations of the Holy Spirit's work have been enjoyed among the Garos and Teloogoos, resulting in the ingathering of hundreds of souls, — over nine hundred among the Teloogoos alone. The native church at Swatow, in South China, not only provides for its own chapels and incidental expenses, but is supporting missions and sustaining native evangelists at two points in another province. This is evidence of the reality of gospel influence that cannot be gainsaid, — native Christians seeking to give others the knowledge of the truth, selecting the proper men, voting them their support from their own contributions, and directing their labors. We are not surprised to learn that they are thereby led to a higher plane of Christian life.

The great work in progress among the Teloogoos is illustrative of the same principle. The missionary force is very small, but the work is carried on largely by native evangelists, some of whom are not even able to read or write, but are earnest, working men, who, after instruction from the missionary, go out imbued with the one idea — "the salvation of the Teloogoos through faith in Jesus." One of the missionaries writes of his station, that "the churches provide for all of their own expenses, and care for their own poor." At one point, where there are a hundred Christians within a circuit of five miles, he is hoping to secure from them the offering of five hundred rupees ($250) for a stone

chapel. "The people," he adds, "are miserably poor; still they can and ought to do as much for Christ as they formerly did for idols."

Two important principles seem to be recognized in the conduct of the mission work in China, — leading to the establishment of strong central stations, leaving the work to spread into the thousands of smaller towns round about, through the native agency; and to the building of *plain* and cheap chapels in the rural districts, away from these centers. The native Christians are encouraged to erect these chapels, at an expense within their means, not exceeding, when complete, the sum of one hundred and fifty dollars. These are sound principles, and will form the basis of independent, self-supporting churches at an early day.

It is gratifying to learn, that the long-standing difficulties and divisions among the Karen churches are happily adjusted, and the way is opening for enlarged success in that quarter. The possibility of native Christians assuming the gravest responsibilities is happily illustrated in a theological seminary of seventy-two students, in charge of a *native faculty*. The experiment has been justified by an eminent measure of success. Dr. Binney, the President, bears testimony to the capacity and faithfulness of the instructors, as shown at a recent examination

The results of effort in some nominal Christian lands, especially in France, are not such as to warrant the expectation of immediate or easy success. Yet, by the large expenditure of $55,000 in gold, for a lot and a building in Paris, our Baptist friends indicate their purpose to secure a permanent lodgment, and to make Protestantism visible in the capital.

SOME OBJECTIONS CONSIDERED.[1]

The following objections to the foreign missionary cause, or the manner in which it is conducted, have recently been presented, seriously, at the Missionary House; and some readers of the Herald may be interested to know what was said in reply: "The missionaries have larger salaries, and are enabled to live better than the ministry at home." "They have long seasons of rest, for one or two years, still receiving their support from the churches." "They have many servants to wait upon them, — one missionary from India recently spoke of having five, — whereas some of those who contribute to their support are unable to keep more than one, and some have none at all." "The widows and children of missionaries have some provision made for them, while nothing is done to help the widows and children of poor ministers at home."

Before taking up the first point, it may not be amiss to ask whether the salaries of ministers in this country are what they ought to be, and whether, if injustice is done to the one class, it must be meted out to the other also?

But to reply to the objection: — it must be remembered, that while money will go farther for some things abroad, it will cost more to secure others, especially such as it is necessary to order from this country.

It has been our privilege to visit six mission fields in different parts of the world, in the care of three different missionary societies, and to be a guest in many missionary houses; and we have yet to find fault with the style of living.

[1] For home-readers — not for missionaries.

We have seen men and women brought up in the enjoyment of all that wealth and taste could furnish, living in a plainness and simplicity of style such as are to be found in few American homes in the older portions of our country. This manner of living was partly from necessity, though it was also from choice, with a view to the largest Christian influence over the native community, and an economical use of missionary funds.

The salaries of missionaries differ in different fields, according to the expense of living in each. They are intended to be economical, but such as will enable the missionary to render the greatest amount of service to the cause; in a word, to make the most of himself. This is regarded as wise Christian economy. The aim of the Board and the aim of the truly consecrated missionary of the cross are one. This rule applies to his style of living abroad as well as to his allowance at home. The missionary must have his hands and heart free to work. It would be poor economy to be at the expense of sending a man abroad, and then so to scrimp him as to compel him to give half his time to anxious thought as to the means of supporting himself and family. And it would be not much wiser to fail of supplying those who have returned home, broken in health, with the necessary means to secure their earliest possible restoration to health and to their work. We have so few missionaries and such an immense work on our hands, that it would seem to be the part of worldly wisdom, to say nothing of a wise *Christian* economy, to take good care of those we have.

As to the servant question: we should not altogether commend the "sanctified common-sense" of the missionary who would descant on having five servants to wait upon his household, without giving explanation of the reasons for such apparent extravagance. The number might appear less open to censure if it were added, that the five probably cost the missionary less than one would cost here, perhaps accomplished less than one would accomplish here, and were necessary to give the missionary and his companion relief from mere physical labors and domestic cares that they might engage in spiritual work; or possibly, in an enervating climate, may have enabled one or both to continue years longer at their post. And the very labors and cares thus put upon servants may have been of the greatest value to them, in teaching the usages of a new civilization.

Missionaries come home to rest. We are glad they do; they would die if they did not; and not unfrequently they tarry in the field too long to be restored by the change. Not a year passes, but some missionary is remaining in the field against the judgment of his friends and the wishes of the Committee at home, because of the pressing demands of the work. The love to Christ and to the perishing, that led him abroad, keeps him there, often too long. And will any body begrudge returned missionaries an adequate and comfortable support — these veterans from the front, weary and faint, covered over with the marks of the conflict? But if there were no reason for their return on account of health, have they no claim to the privilege of revisiting home scenes, of renewing the friendships of early days, of receiving, possibly, the farewell blessing of aged and infirm parents, of breathing again, for a season, after their long sojourn in heathendom, the fresh, invigorating atmosphere of our Christian social life, and of gaining renewed heart and hope from the warm sympathies of Christian friends? Could our churches do without these living epistles from

the foreign field, or could the missionary spirit be sustained without them? How many precious memories of these visits linger in the hearts of good men and women in our churches, constituting them, as it were, the "Old Guard" in every time of need!

And shall the widows and the children of these men be neglected in the daily ministration? We would gladly see a sustentation fund for the aid, and, when necessary, for the support, of the widows and children of ministers at home. Possibly more young men — sons of ministers it may be, who have seen their mothers toiling and wearing themselves out in this struggle for existence — would be found ready to go into the ministry. But the foreign missionary has some special claim for consideration. He voluntarily renounces all hope of worldly gain or competence, for a salary that will barely cover his current necessary expenses. He renounces all possibility of sharing in the fruits of popular favor, or the pecuniary emoluments of distinguished ability. His compensation is not in the position and wealth he might have earned, but in large opportunities for Christian work. When a young man thus turns from opportunities which it is but a laudable Christian ambition to anticipate, has he not some claim for the special consideration of the churches whose representative he is, in behalf of those bound to him by the closest earthly ties; and the more, because his absence from the country removes him and his from the personal acquaintances and friendships that naturally cluster around the home minister, and find expression in supplying, to some extent, the immediate necessities of his family?

It is our joy, that we have men in the foreign field who would grace any position in the church at home, happy in their self-denying work, not anxious and troubled about earthly things, but seeking first the kingdom of God and his righteousness; and it is not the least part of our satisfaction, that nearly one tenth of our entire missionary force is made up of the children of missionaries. This latter fact marks a confidence in the care of the churches, and in their readiness to supply whatever is needful for the work, which we trust will never be disappointed.

And now that "this matter is up," there is one thing more, which we allude to with some hesitation, — the circulation — not in print, where they could be reached, but privately, from hand to hand — of calumnious stories reflecting on the conduct of the Board, or of some mission or missionary. We have caught several of these nondescripts as they have been on their travels, and have found them utterly groundless and false. Yet they do the work of the Adversary, in poisoning the minds and disturbing the confidence and good feeling of friends. We would gladly ask, not so much for ourselves as for the cause, the favor requested by a well-known gentleman living not far from Brooklyn, to whom many things are ascribed — rather more than he can well acknowledge. In self-defense he is said to have asked that his friends would regard the *good things only as really his.* If this is too much for us to ask, in the cases referred to, let there be at least a suspense of judgment, and of activity in the circulation of injurious reports, until after investigation. The officers and missionaries of the Board claim to be *Christian* gentlemen, and feel that they have a right to the usual Christian courtesies.

A PATRIARCH'S VIEW.

Rev. P. J. Gulick, now in his seventy-sixth year, who has been in the missionary work at the Sandwich Islands forty-four years, and has children engaged in the same work in various lands, wrote in June last, to the Secretary of the American Board: —

"I sometimes think I should like to be with you and your coadjutors at an Annual Meeting of the Board. But this Providence seems to forbid; and hence I jot down a few thoughts, to which, were it otherwise, I might give utterance.

"And first, although, by education and by choice, I am a Presbyterian, yet, after a connection of about forty-five years with the A. B. C. F. M., I say without hesitation, I think their course with this mission, and so far as I know, with all others, has been straightforward, honorable, and *Christian*.

"I have enjoyed all the liberty I desired; and I deem the course of the Board towards the missionaries and their children, just and liberal. I esteem it a privilege to have been permitted under their patronage, to aid, though it be but a little, in publishing the precious gospel of Christ to perishing souls. This I deem not only the most useful, but also the most honorable employment to which mortals can aspire. And I have endeavored, with encouraging success, to impress this sentiment on the minds of my children; for, to my great joy, my six sons are, in various ways, engaged in this work. And provided they are faithful to the Captain of Salvation, I care but little under what particular banner they follow him. The sainted Dr. A. Alexander once said he believed that, ordinarily, a man, by devoting his life to foreign missions, did as much for his native land, by reflex influence, as he could have done had he never gone abroad. Now if this be so, and I think it is, then all one can do in the foreign field is clear gain to the cause of the blessed Redeemer. And hence, had I as many sons as the most fruitful ancient patriarch — seventy, I believe, — I should wish them *all* to be foreign missionaries.

"The nearer I get to eternity, the more grand and momentous does the cause of missions appear. To be a co-worker with Christ in the salvation of men is a privilege to which angels might aspire. In comparison with this, how insignificant the pursuit of earthly pleasure, riches, and honors. To preach the gospel to the most benighted, whether Papists, Pagans, or Mohammedans, seems to me to be the highest post of honor.

"Would that all Christians could view this subject in the light of eternity. Then would parents delight to train up their offspring for the service of Christ in the darkest parts of the earth; and young men and women, in great numbers, would devote themselves to this work.

"In regard to the work here, you will be informed by others better than I can inform you; but I may say, that when I think of the appearance and condition of this people in 1828, when I arrived here, and then of their present state, in view of the contrast I am constrained to exclaim, 'This is the Lord's doing, and it is marvelous in our eyes.'

"I recently attended the meeting of the Hawaiian Evangelical Association; and the appearance, dress, and manners of the native members was so near that of their foreign brethren, that it was pleasant and cheering to meet with them."

MISSIONS OF THE BOARD.

Micronesia Mission.

MARSHALL ISLANDS — HELPERS — FRIENDLY TRADERS.

EXCEPT when the *Morning Star* makes its annual visit to Micronesia, opportunities afforded the missionaries to send letters are few and very uncertain. Two letters from Ebon — one dated January 20th and 22d, and written to embrace "a possible chance" to send, which was "at hand"; the other dated March 12th, in view of "a prospect of a chance to send to Samoa," — reached the Missionary House together, July 22d. In the first Mr. Snow wrote: —

"Our meetings are increasing in numbers and interest, though there is nothing of a decided revival. The week of prayer was observed by us and our people, followed by a communion Sabbath. I hear occasionally from other islands in our group, and the general features of the work correspond with what we are seeing on Ebon. We are hoping to get off some more teachers and preachers ere long, having several hopeful candidates. One of the most hopeful is the one I am using in my work of translating. It is not quite certain that his wife may not prove an obstacle to his going 'hence to the Gentiles.' She is one of our most sensible and most reliable women; but she has hitherto been decidedly opposed to leaving her home. I have known cases of the same sort among those of more polish and of whiter skin.

"I find this young man, on the whole, the best helper I have had in my translating business. He gave our preparatory lecture a few weeks since, which furnished the first opportunity I have had of hearing him. Both his manner and matter interested me much. He has not so clear and logical a mind as Dea. Jeremiah, our teacher on Mejuro, nor is his manner quite so impressive; but this remark is no disparagement to Dea. George, for Jeremiah is a native of very rare combination of excellences. Aea, our best Hawaiian preacher, told me that he must yield the palm to Jeremiah as an effective preacher. And the rare beauty of all is, his unaffected and decided modesty. He and his wife have the most populous island of our group as their field of labor, and they are the sole workers there, now that the Hawaiian brother, Aea, has gone.

"We are very much favored in having traders in this group who are willing, yes desirous, of aiding us in the blessed work of evangelizing these islands. If I could spare the time, they would let me take a trip on their vessel to all the islands where our stations are, except perhaps Milli. I intend to avail myself of their kind offer as soon as my translating and book-making business is more advanced.

"*January 22d.* No mail yet, or any sign of an English paper since we left Honolulu, last July. Wouldn't a morning 'Advertiser,' or any other daily, nightly, or weekly, be good for sore eyes! But so we have to wait for 'the news' in these parts."

On the 12th of March Mr. Whitney wrote: —

"We have had a school in session some eight weeks, and there is, I think, an increasing interest on the part of the scholars, most of whom are men and women grown. We want to prepare some of these to go as teachers to the other islands. There is just now a great call, and we could use four or five were they ready.

"We have cheering intelligence from the other islands. There is an increasing call for men to teach, and nearly all the larger islands want a white missionary. They will hardly take 'No' for an answer at Mejuro, where one of our native teachers is left alone. It is interesting to see what a change has come over that island in a few months. Only a short time ago they sought to kill Aea, the Hawaiian missionary, and all his family, and but for the standing out of one influential chief they would have been butchered. Now the chiefs vie with one another in helping Jeremiah. In his last letter he wrote us

that they had an ample supply of provisions from the chiefs, that the chiefs were all learning to read, and many of the people were throwing away their spirit worship and seeking the truth in its purity. How lasting this will be we cannot tell, nor can we know how sincerely those chiefs are seeking better things. We mean to send another family to help Jeremiah, very soon, and we want also to man Arno, a large island a little north of Mejuro. There is one from this island there who is teaching some of them to read, though he was not sent by the missionaries, but is simply attached to some of the chiefs, as one of their followers.

"Our facilities for communication with the different parts of this group are likely to be increased. Mr. Capella says that he will gladly help the work, and we hope to have the means for scattering the word much farther and more effectually as time goes on. His plans are to go to Kusaie occasionally, and perhaps to Ponape. We thus hope for much good from our *commercial house* here, to say nothing of the more frequent communications it brings from the outside world.

"We are encouraged by an increase in congregations on the Sabbath, and by the fact that our Sabbath-school has nearly doubled since Mr. Snow's return. Some manifest an increasing interest. The most marked cases are among a class of old men, almost too old to learn to read, but not too old to learn the way of life. There are some who have returned from their wanderings, and who are giving evidence of a determination to hold fast the good. We hold four services every Sabbath, beside the evening; and Mrs. Snow and Mrs. Whitney also have a women's meeting each Sabbath afternoon. The weekly prayer-meeting is Wednesday evening, teachers' meeting Thursday evening, Bible-class Friday evening, and women's meeting Thursday afternoon. This, with the school, from 9 to 12 o'clock, five days in the week, keeps some of us quite busy."

ITEMS.

Letters from the Sandwich Islands contain some intelligence from this mission.

The *Morning Star* was to sail from Honolulu early in July, on her second trip to Micronesia.

Mr. Bingham wrote from Honolulu, July 3: "The news from Butaritari and Tapiteuea (of the Gilbert group) is cheering. Kapu, however [of Tapiteuea], reports that forty men had been taken off by a man-stealing vessel, and some of the people had been shot. He did not know the name of the vessel. Nalinu speaks of it as a Fiji craft. What can be done to put an end to this dreadful work?"

The wife of Ahia, Hawaiian missionary at Apaiang, died on the 3d of March. It was rumored that the house of Lono, missionary on Maiana, had been plundered.

Aea, the former missionary on Mejuro (of the Marshall Islands), who was expecting to return there, died at the Sandwich Islands, May 27. The death of his excellent wife Deborah, it will be remembered, was noticed in the Missionary Herald for May last.

Japan Mission.

RECENT letters from three of the missionaries in Japan are of a very cheerful character, indicating enough that is hopeful, in the present aspect of matters in that empire, to call for thanksgiving; yet so much of uncertainty, still, as to what turn affairs may take in the near future, as to present urgent reasons for continued prayer. The missionaries hope, and others may well hope, that the dawning of a brighter day for that land is near; but the scale hangs so evenly balanced, that slight influences may turn it one way or the other, and it may be that present expectations will be sadly disappointed — that the enemy will again triumph.

KIOTO OPENED FOR A TIME.

Kioto — "by a singular blunder of foreigners," says Mr. Gulick, "designated on our maps by the word Miako, equivalent to our word *capital*," — is the ancient sacred capital of the empire. Till within about four years it has been the residence of the Mikado, the acknowledged ruler, who was considered a sacred

being, so that "the city in which he lived was rendered sacred by his presence." "Even since the Mikado has resided at Yedo, no foreigners, excepting the highest diplomatic representatives of foreign powers, have been allowed to visit the sacred city." But from that city Mr. Gulick wrote on the 13th of May last. He says: —

"A grand exhibition of articles of Japanese production and manufacture is being held in this city. The general government permits the governors of Kobe and Osaka, jointly with the consuls of foreign nations, to issue passes to such foreigners as desire to visit the city during the fifty days that the fair is open. Availing ourselves of this rare opportunity to visit the place, from ancient times the residence of the Spiritual Emperor of Japan, Mr. Greene and myself, with our families, left Kobe a week ago to-day, and reached this place in three days.

"We find it a much larger and finer city than we had expected. The streets are wide, for an Asiatic city, varying from fifteen to thirty feet in width; very cleanly, and generally crossing each other at right angles. The population, according to a late census, is 300,000. A large portion of the houses are of two stories; nearly all are either painted or neatly plastered. The many temples, of the various sects of Buddhists, are of grand proportions, and some of splendid finish.

"Shintooism, the religion of the State, does not seem to have temples in number or size equal to those of the Buddhists; and the throngs met with at the temples of the latter much exceed those found at the former. Buddhism is the religion of the people, Shintooism the religion of the State.

"Since visiting the city, I think most favorably of at once occupying it, as our next station, if we can obtain a foothold here, leaving Osaka to be occupied by some one at an early day. *This* is virgin soil. It has never before been trod by the foot of a Protestant missionary except for the day or two, last year, that Dr. Hepburn was here; and but once by a Roman Catholic missionary, when Xavier visited the place, in 1550."

On the 30th of May, Mr. Davis and Dr. and Mrs. Berry joined the others, for a short visit at Kioto, and on the 15th of June Mr. Gulick wrote again: "We have now been, for three weeks, at home in our hired house, located in a central part of this city. We are daily widening our circle of Japanese acquaintances, and being constantly in the use of the language, are rapidly gaining familiarity with the colloquial. There now remain about twenty days of the term during which the city is open to foreigners. What we shall find it necessary to do, in order to remain after the expiration of this term, is not quite certain; but it seems probable that I shall be obliged to make some engagement with the government for teaching school; otherwise, my continuance here would constitute a precedent which other foreigners would not fail to urge to the annoyance of the government.

"At an interview between an officer who ranks third in the city, Dr. Berry, Mr. Davis, and myself, the officer stated that as yet the government had not permitted the introduction of Christianity, and therefore I could not commence at present to preach to the people. I said that, until it was permitted, I should not be able to preach, but that if people came to my house, I could talk to them of Christianity. He replied that I could do that, but not preach publicly; and added, that ere long Japan would probably be opened to Christianity, though as yet it was not.

"Our settlement here has been attended with many remarkable and favoring providences — in the way of securing a house in a suitable locality, gaining friendly acquaintances among persons of influence, and receiving a welcome from many who can, as yet, but in a small degree appreciate our motives in seeking an abode among them. We find ourselves in the heart of a most populous country, with villages and cities on every hand. Ere long, we hope to be able to report particulars with reference to some of the points upon the populous shores of Lake Biwa."

BRIGHTENING HOPES.

Mr. Davis wrote from Kobe, June 15, after his return from Kioto: "Our recent

visit to Kioto, and the ovation there, of which Mr. Gulick and the Doctor will write you, show us that missionary physicians are needed here, and can exert an influence from the first which will be felt by a whole city. It shows us, also, that this people are all ready to be impressed with the truth, that the interior is anxious to be opened to the world, and that if we are to hold the southern half of Niphon for Christ, we must have the men very soon, to do it. Already we hear that another large city, to the southward, is soon to open a fair similar to the one now being held at Kioto, preparatory to being opened to the world.

"We are expecting, any morning, to wake up and find all Japan open to us, — all Japan wanting to come to us, — and then where are the men to put into the requisite centers? We cannot over-estimate the importance of Kioto as a center. It is an interior city of 300,000 people, and the center of a population of 1,000,000 within a radius of ten or fifteen miles. We ought to have a strong force, of at least three missionaries and a physician, or two physicians, to put in there at once. Osaka needs a force nearly as large, for this is the commercial center of Japan, and has now only one Episcopal missionary. Then we need very soon to man at least one strong center in the south of this island. But where are the men?"

RECEPTION OF DR. BERRY.

Dr. and Mrs. Berry sailed from San Francisco for Japan May 1st. On the 17th of June Dr. B. wrote from Kobe: —

"With no time at present to dwell upon the rare beauties of the natural scenery with which the empire abounds, nor upon the advancement attained by the Japanese, nor the refinements of their social life, — an advancement, it seems to me, as great and perfect as a people can ever attain without the enlightening and ennobling influences of Christianity, — with no time, I say, for especial reference to these, I will speak directly concerning our work and its prospects.

"Early on the morning of the 27th of May we arrived safely in Osaka Bay, and had the pleasure of being met by Mr. Davis and Mr. Greene, from whom we received a hearty welcome.

"Before our arrival at Kobe, I learned that Kioto (Miako), so long the secluded residence of the Mikado, and for at least a thousand years the spiritual capital of Japan, was open to foreigners for a short time. To this city I thought it best to go before settling at Kobe, and that the more, when, on arriving at Mr. Davis's, I received an invitation from the physicians of Kioto, through Mr. Gulick, to come to their city; offering me, as an inducement, a house, gratis, in which to live.

"The city is situated inland, at the head of the Yodo valley, about forty miles from Osaka, — a valley which, for beauty and variety of scenery, is surpassed by none that I ever saw, — and from the city being so long the residence of the literary men and spiritual rulers of the empire, it may justly be styled the *Boston* of Japan.

"Our reception by the natives was all that we could desire, and was sufficient to rejoice the heart of any who seek the advancement of Christianity. The physicians were the first to show their appreciation of our presence, and on the day following our arrival tendered us a dinner, gotten up after foreign custom. To be thus entertained was not exactly in accordance with our idea of a *missionary* reception, but it was the manner in which they chose to express their good will; hence we could but receive it with expressions of gratitude. The eagerness manifested by the native physicians to acquire a knowledge of foreign medical science, and the strong desire, so universal among every class of natives, to gain a knowledge of American customs, and their regarding the advantages of the same as outgrowths of Christianity, is equally remarkable and encouraging.

"Yama Moto, the counselor of the Kioto government, was the next to favor us with a formal interview; and through his influence, — whose favor we were able to secure by prescribing for an attack of illness with which he was suffering, — I was granted an interview with the Governor and Vice-Governor of the city. By these dignitaries I was received with deference and kind attention, with many thanks for

the good which the poor and sick of their city would realize from dispensary services connected with my work, and with expressions of regret that the restrictions of the central government at present prevented the permanent residence of foreigners in their city. When I put the question, — 'Would my presence in your city be tolerated after the close of the exhibition, if these restrictions of the central government continue to exist?' there was a momentary pause of noticeable embarrassment, and the question was waived with the reply, — 'We have sent an appeal to the Tokeo government [the central government at Yedo], asking that the city may be permanently opened to the residence of foreigners.'

"The truth is, the enlightened people of Japan (and the number is comparatively few to whom this word cannot be applied) are eager for foreign immigration, and for the acquirement of foreign knowledge in the arts and sciences. That the masses desire Christianity cannot be presumed, for they know nothing of its sacred truths. That many of the higher officials of the government, and even the Mikado himself, are being influenced by its light, however, is too plain to be questioned."

IMPRESSIONS.

"That the people are, just now, in a transition state, exhibiting, not unfrequently, proofs of their lively interest in Christianity, the development and fuller expression of which await but the removal of the restrictions of the government, can be seen daily; and it is the opinion of the oldest foreign residents here, that if this hindrance were removed (and the present indications are that the last link will be severed soon), Japan, as a nation, would outwardly embrace Christianity at once. That the mass of people would do this (with few exceptions) only as they would accept a favorable political change, could only be expected. The awakening of the individual conscience, and true conversion to godliness, must follow the subsequent preaching of God's word.

"That a modification, if not an entire removal, of the religious prohibitions and interdictions now employed by the government will soon occur, seems too patent to be ignored. In view of this, do the many friends of Christianity in our own dear land require that we dwell for a moment upon our condition of extreme need? Or will the helpless condition of these millions of benighted souls, unconsciously starving for the bread of life, and the wants of our mission, utter the *Macedonian cry* with so certain a sound that its notes will be heard across the Pacific, calling the friends of Christ's kingdom to his service here?

"Only last week a request was received by one of the missionaries at Yokohama, — whose heart already responds to an amount of work which he finds himself scarcely able to perform, — from a high official in a southern province of the island of *Niphon*, to 'come and teach us concerning Christianity.' And yesterday, information was received of the opening of another city bordering on the inland sea, to which, if this information is correct, foreign immigration will probably be invited. Send over to help us, then, the experienced minister of God, whose soul delights in his Master's service. Send over, too, the pious physician, now toiling in his labor of love; for this people need his aid as it is needed by no other nation on earth. Tell the churches of our need, that this mission may realize the benefit of their earnest prayers.

"If Kioto is held by us, at least three men are needed there; half a dozen could work to good advantage; for within a radius of ten miles from the city there is a population of at least a million. Kobe still needs its force, and Osaka, as yet unoccupied, beckons us thither, with its wants of 500,000 souls. It would seem that if twenty men, even, were sent here to-day, who should at once commence the study of the language, it would be a good investment of human force.

"Don't think me an enthusiast, or that I have written from a hasty glance at our surroundings. It is the opinion of members of the mission, that the developments of the last two weeks constitute one of the most encouraging chapters in its history."

North China Mission.

THE ANNUAL MEETING.

THE annual meeting of the North China mission was held at Peking early in May, and Mr. Chapin wrote from Tungcho, May 26th: —

"The spirit of the meeting, both in its business sessions and its devotional exercises, was most excellent. It was the general feeling that never has there been so much harmony in our plans, and so much sympathy and brotherly love in our hearts; and never, perhaps, so much of joy, hope, and courage with reference to the future. On the whole, I was happily disappointed that there was so much of success to report from different parts of our field. God's kingdom is to be established in China, and in this province; and I believe that we shall see decided progress during the present year. All are anxious for an advance movement at once, but it cannot be made if we hold our old stations. The two new men are needed for Tientsin, and we need another family for Yücho. Mr. Pierson, after making a visit to Pautingfu, is so enthusiastic for that place that he favors giving up at Yücho, in order to take it. I do not think the mission are ready for this, though there are difficulties in the way of holding Yücho, which I did not fully realize when the place was taken. A year will throw great light on the question, probably.

"I hope the Committee will be able at least to send us the men we have asked for. Pautingfu and Shencho both ought to be occupied at once, though I think the former by far more important of the two. The onward march to take possession of China, planned at Buffalo, makes too slow progress. We have taken up but one new station in four years, but I hope by next spring we shall have men in hand to advance. I do not think the political state of the empire should deter us. I believe the country is to be opened, not closed, as the result of the controversy now going on in regard to 'the missionary question.' I should not be surprised if a few months brought decided changes. The church of Christ is to have increased responsibility in the future, for the evangelization of China. O, may she have grace to meet it.

"We go on with our station work, preaching, teaching, etc., with only the ordinary amount of interest to encourage us, but we wait for the times of refreshing, which will assuredly come. China may receive the gospel in a different way from Japan, but in one way or another these hundreds of millions are yet to be born into the kingdom of God."

THE ROMANISTS AT TIENTSIN.

Mr. Blodget, of Peking, having occasion to visit Tientsin, wrote from that place May 29th. He notices the ruins of buildings destroyed by the mob in 1870, some of the exciting causes of that violence, and present plans of the Roman Catholics, as follows: —

"As I passed by the city I noticed the ruins of the large cathedrals and hospitals of the Roman Catholic church. It was a bold and ill-timed proceeding for them to erect two such buildings, upon sites the most conspicuous to be found about the city, — the buildings themselves towering above and far surpassing any native structures, and so, as it were, publicly declaring the triumph of a new order of things over the ancient and revered systems of China. No wonder the people felt it deeply! They had not been prepared to accept such conclusions. The old still lived within their hearts. When the drought came, they were easily made the dupes of designing men, and led to ascribe this, with the crimes of sorcery and diabolical cruelty, to the representatives of the new religion.

"The Roman Catholics have changed their plan. Buildings, hospitals, schools, are now removed to the foreign settlement, very near to the places occupied by our three Protestant missions. An imposing church has been erected, at a cost of nearly $15,000. Preparations are making for the various departments of labor. There is no want of funds. Their financial agents buy up large and valuable lots of land, and buildings of various kinds, by leasing which they receive an income sufficient to carry forward their extensive missionary operations."

Foochow Mission.

WHY ARE THE LABORERS SO FEW?

WRITING from Foochow on the 30th of April, and referring to efforts made at home to find recruits for that mission, Dr. Osgood says: —

"I cannot understand why so *few* are ready to enlist in mission work. That the work is hard, and at times discouraging, I am aware, but is that any reason why it should be neglected?

"If the question presents itself in this form, — Where can I exert the greatest influence for the cause of Christ; where are there the largest numbers who never have heard the story of Christ and his love? it seems to me you would not have to seek for men; but rather to select from those who would *offer* to enlist in behalf of China.

"There are very many who live in China to fill official stations, and not a few who come to buy and sell. Is it true that none of the students of Andover, Bangor, or Union Seminary are willing to receive a commission from the Lord Jesus? What if there are *marching* orders with it? We sing, — 'I am a pilgrim here, heaven is my home,' or, 'Jesus, I my cross have taken, all to leave,' etc. But I must close. I can only wonder why it is that none can hear a call to China. I learn from the papers that Mr. —— has accepted a call to ——, salary $1,500; or Rev. Mr. X—— to the flourishing church at K ——, with a salary of $3,000. But none seem to hear the call, — 'Go ye into all the world (even to Foochow) and preach to every creature.'"

Madura Mission — Southern India.

INDIFFERENCE — NOT DISCOURAGED.

Mr. TRACY, of the Tirupuvanum station, wrote from Pulney, where he had gone "to escape from the great heat of the plains," April 30th: —

"We have had occasional calls from intelligent natives, some of whom are manifestly interested in the gospel. Sometimes they attend our services on the Sabbath, and our daily worship. They appear convinced of the excellence of Christianity, but the truth does not take such hold of their hearts and consciences as to bring them to an open confession of their faith in Christ. It is exceedingly painful to see intelligent men thus halting between two opinions; but nothing except the exercise of divine power can make them willing to bear the burden of the cross. The great mass of the people are simply indifferent to the truth. They do not care much for their own religion, but Christianity is too rigid in its requirements to suit their carnal minds. The daily struggle for life absorbs their thoughts, and when eternal truths are pressed upon their attention, the careless reply too often is, — 'Who has seen heaven? Who has seen hell?'

"Do you ask then if I am discouraged in the work in which I have been so long engaged? Far from it. I did not enter upon the work from any romantic motives, or from any idea that the heathen were to be easily converted. I have seen vastly more success than I anticipated. The command of the Master is sufficient warrant for our work, and his promise is sufficient security that it shall not be in vain. It does not become us to be impatient, as if our acceptance with Him was to depend upon our success rather than upon our faithfulness. If I ever feel discouraged it is not from any want of success, for our work was never more encouraging than now; but from knowledge of a feeling too manifest among many Christians at home, that if the heathen are not converted very soon, mission work is a failure and had better be abandoned. 'The Almighty must make haste, or they will not help him to convert the world.' Do not be shocked at the expression, it is simply putting in plain words a feeling manifest in the constant desire for sensational reports, and the readiness to neglect old and harder fields of labor for those which appear to be easier, and therefore more popular. May the Lord hasten the time when his people shall be more influenced by a sense of duty than by mere impulse or an overweening desire for more rapid results than he, in his providence, is pleased to give."

Western Turkey Mission.

A GOOD MEETING.

In a note published in the Herald for August, Dr. Wood spoke warmly of the refreshing, spiritual character of the annual meeting of the Western Turkey mission, and of a meeting for conference with native pastors and preachers, held in connection with it. The general letter from the mission (dated June 12th), since received, states: —

"With feelings of satisfaction and gratitude we record the doings of this annual meeting, a meeting which has been unique in some respects. We feel like a ship's crew who, after navigating for a long time among rocks and icebergs, at length come out into an open sea. Though we cannot say that every question connected with the work in our field has been settled, yet we hope the solution of some of the most important and troublesome has been reached.

"The Committee *ad interim* ventured, some weeks ago, to call a convention of preachers, lay brethren, and missionaries, to sit for three days before the organization of our annual meeting. The objects in calling this convention were, — First, to stir and warm the hearts of all by Christian conference and prayer. Second, to discuss, with the hope of coming to a cordial understanding, certain subjects touching the gospel work and our mutual relations to it, chiefly the following: —

"(*a*), The kind of ministry needed in this land, and how to secure it; (*b*), The relations of education to the evangelical work; (*c*), The relations of the press to the evangelical work.

"In regard to these subjects, and others connected with them, we had reason to think there was not all the good understanding needful. There was not a little fear lest questions might be raised, or a spirit enter into the discussions, not conducive to edification or the advancement of the work. Much prayer for the divine guidance and blessing went up from many hearts, previous to the assembling of the convention. Those prayers were answered, and with thankful hearts we record the result. About twenty pastors and preachers were present, with a good representation from the interior. Each of the above-mentioned subjects occupied one day. The discussion was free and fraternal; and from first to last a spirit of mutual confidence and cordiality prevailed. Prayer, psalm-singing, and exhortation, were intermingled with the other exercises. Our hearts were cheered and comforted; great advance was made in the matter of fully *understanding* each other; and there was manifest on all hands a desire and determination to coöperate in the Lord's work. As a result, our work in the annual meeting has been simplified; and we have gained rather than lost time by the three days of conference.

"Our annual meeting also has been of a very pleasant character. Seldom has business been transacted more harmoniously. We have been unusually favored in the presence of esteemed friends from America, having enjoyed the pleasant company, and heard the sympathizing words of the Treasurer of the American Board, Prof. Fiske, of Chicago, Prof. Herrick, of Bangor, Prof. Meade, of Andover, Rev. Mr. Adams, of Portsmouth, N. H., and Dr. Wynkoop, of Philadelphia.

"Another interesting feature was the dedication of the new Bible House, completed just in time for us to consecrate it at our gathering, — to consecrate formally, by special services, deeply interesting, and more truly, by deliberating within its walls from day to day, on the work of the Lord. One very full and interesting meeting was also held at Robert College, in accordance with the invitation of Mr. Washburn.

"Another new feature marked the close of the meeting. One whole day was devoted to a conference wholly spiritual and practical. This was one of the best days we spent together. Five subjects were discussed during the day, each occupying an hour or more, many taking part, and prayer being frequently offered. The topics were, — The secret of our power as missionaries; Personal holiness, and how to attain it; How to conduct a prayer-meeting; Holding up Christ before men, with expectation of immediate results; How

to reach the children. There was full attendance, and deep feeling was manifest. One day of such conference is worth all the trouble of gathering together from distant parts of the empire."

THE BREAKING UP OF OLD IDEAS.

The report of the Constantinople station, presented at the late meeting of this mission, makes some statements respecting the condition of old religious communities there, which may interest readers of the Herald : —

"If we see a little encouragement in the Protestant church here, we see a great deal outside of it. There is a remarkable concurrence of events. There is disruption in the old, corrupt churches, all about us, at the same time that reunion is taking place among the true believers. The Greek and Bulgarian churches are riven asunder, the head of one hurling anathemas at the head of the other; and the same spectacle is witnessed in the Armenian Catholic Church. The Patriarch of the Pope's appointing has been rejected, and a new election ordered by the government; the Papal party, in obedience to their infallible lord, having elected one whom the government refused to recognize as lawfully chosen. Then, in a second election, the reforming Catholics, by an overwhelming majority, chose one representing the anti-infallible party, closing their election with prayer for the government under which they live, responded to by hearty amens from the assembled crowd; thus proclaiming a grand principle — loyalty to their sovereign, rather than submission to the Pope. This election is sanctioned by government. The Armenian Catholics have thus burst away from the Papal authority, and joined the great swelling ranks of the Döllinger and Hyacinthe party.

"Just at this time, also, a question has fallen like a bomb-shell into the midst of the old Armenian Church. For a long time, besides the commonly acknowledged supreme headship of the Catholicos of Echmiadzin, in Southern Russia, there have been two rivals claiming the same universal headship, — the Bishop of Achtamar, an island in Lake Van, and the Bishop of Sis, in Cilicia. The Patriarch of Constantinople lately took such action as appeared to accord to the Bishop of Sis dignity and authority which His Holiness at Echmiadzin claimed for himself alone; whereupon His Holiness flew into a most unsanctified rage, and his roarings have been coming down on the north wind over all the land. Discussion of the question, Who is Catholicos ? is rife; and the more it is discussed, the more the fact comes to light, with thinking and intelligent people, that nobody is Catholicos, — that the ancient Armenian Church was of simple, Congregational form, and that the whole incubus of Bishops, Patriarchs, and Catholicoses was a later invention. The revelation, and, sooner or later, the acknowledgment of this truth, is the inevitable result of such discussions.

"While God is thus riving and driving asunder the old, false systems all around us, he is uniting and concentrating the Evangelical forces. Pastor Mardiros says, truly, that now is the time for the circulation of the Scriptures and the proclamation of the truth. In the midst of such fermentation the leaven of truth is making its way; and so is, also, that of infidelity; but the latter is temporary in its influence, the former permanent. There is far more Protestantism outside of the Protestant church than within it. Protestant ideas of truth, of liberty of conscience, of progress, are spread far and wide, and are convulsing these nations. It will be asked, Why, then, do not more individuals come out and declare themselves Protestants ? Because *patriotism*, with them, is stronger than religious obligation, and they think that by becoming Protestants they forsake their nation, which is almost their god. Another reason is, they indulge the fond hope of reforming the old church from within.

"The reforming Catholics have a picture which they have secretly sold to many. It is called 'The Nine Deadly Sins,' and consists of nine masks hung upon one cross, each being a portrait of an individual. You find here the Pope, under the name of *Pride;* Ignatius Loyola, under the name *Hypocrisy;* Haroun, the former Catholic Patriarch, with the term *Scandal*

affixed; others of the Pope's principal supporters under the terms, *Avarice*, *Gluttony*, *Envy*, *Wrath*, etc.; each face admirably representing the quality expressed by the name. The circulation and popularity of this picture, though not at all praiseworthy, strikingly indicate the attitude of the Armenian Catholics, so numerous here."

ROBERT COLLEGE AND THE BIBLE HOUSE.

The Constantinople report says: "We have before us some of the magnificent outgrowths and promoters of Christianity, very important in giving it momentum in its course. One of these is Robert College, a powerful witness to the benevolence, the civilizing and enlightening influence of the true religion. This institution compels the respect of all parties. May its light be ever as pure and bright as its candlestick is high and prominent. Another monument of evangelical enterprise and success is the new Bible House, — the strongest fortress ever reared in Turkey, a fountain of life, a granary of truth, a base of heavenly supplies for a starving world. These two institutions grandly represent the twin Christian agencies in the restoration of the human race. The Bible House and the College, Religion and Education, are here, as they always ought to be, side by side, the two pillars which support the temple of God on earth. May they always stand together, in united strength and grandeur!"

WORK AMONG GREEKS AT BROOSA.

The annual report of the Broosa station notices a "new enterprise, commenced in March, 1871, at Kaya Bashy, in a Turkish-speaking Greek quarter, at the west end of Broosa," which was "developing favorably." For six weeks the average attendance on the Sabbath service there had been 35, of whom 19 were Greeks. Most of these came, however, from curiosity, and the audience was constantly shifting, — "in the main new every Sabbath." But two young Greeks had attended quite regularly, had manifested much attachment to the truth, and so had met the marked displeasure and opposition of relatives, incited by ecclesiastics. The wife of one of them was induced to forsake him for several months, but at length returned, and began herself to manifest interest in the truth. The other young man was driven from his father's house, but afterwards was entreated to return, when his relations found that he had joined the station-class of the missionaries. Writing a few weeks later (June 27) Mr. Richardson says: —

"The new work at Kaya Bashy grows in interest. Petre, the young Greek, whose wife was kept from him so long, has been compelled to flee with his wife from their home, through fear of their lives. Every effort is made to intimidate the people and keep them from our service. The opposition is just now so violent that we feared no Greeks would come last Sabbath. However, the good French lady, who always comes, and a few other friends being present, the service was commenced, and the middle of the sermon reached, when six young men, all Greeks, came in and gave most earnest attention until the close. They had evidently come in a friendly spirit — five of them from the neighborhood from which Petre and his wife had fled. It is thus that persecution always defeats its own ends."

Dakota Mission.

A PLEASANT CONFERENCE.

Mr. S. R. Riggs wrote from Good Will (Dakota Territory), on the 26th of June, noticing a Mission Conference which had just been held. Supposing the "young men" would write in regard to it, he makes his statements, he says, "in quite a condensed form," as follows: —

1. "We were all glad that Mr. Ward [a minister at Yankton, Dakota Territory] came. He did us much good. The pastors and helpers were glad to see and hear him; and his coming and his speeches make more apparent the unity of faith and love which more and more unite our churches with the churches among the white people. He too has had a rare opportunity of seeing and judging of the power of the gospel upon the Dakotas. I trust he will give you and the Christian public the impressions he has

received, of the character and progress of our work.

2. "Although Dr. Williamson was, in the providence of God, prevented from being present, we are very thankful that all the others — missionaries, native pastors, and a large number of elders and messengers of the churches, — were able to be here. I have not the roll, but my impression is that the conference numbered about *thirty-five*, making much the largest and most important of the kind we have ever held. Rev. M. N. Adams gave us his presence and counsel.

3. "Our meetings were all pleasant and profitable — some of them intensely interesting. The subjects discussed were all of a practical character, such as the members of the conference are beginning to feel a great personal interest in. For example — 'How to preach the gospel'; 'The duties of the eldership'; 'The objects and methods of church discipline'; 'The future of the Iapi Oaye' (Dakota paper); 'The extension of our work to the Titos'; 'The duty of supporting their pastors, and of contributing to benevolent work.' Besides, we had several questions referring to the marriage relation and the treatment of polygamy. The subject of the Dakota paper, brought up in our largest week-day popular assembly, excited the greatest enthusiasm. We are encouraged to expect that a better support will be given to it for the next year than it has received for the past.

4. "It was our feast of *Tabernacles*. For the time being we had quite a camp around our mission. Many came about the middle of the week before, and remained until Tuesday of this week. As our house would accommodate only about 130 persons, we erected a booth 70×40 feet. We prayed for good weather. Sabbath morning came with rain, but it ceased and we had a fine day, bating the strong wind, which made it rather difficult to speak so as to be heard by all the assembly. At least 600 were present on the Sabbath. The missionary collection, besides defraying the communion expenses, amounted to $25. Eight new members were added to the churches, chiefly to the Ascension church."

MISSIONS OF OTHER SOCIETIES.

PRESBYTERIAN BOARD.

The thirty-fifth Annual Report of the Board of Foreign Missions of the Presbyterian Church in the United States was presented in the General Assembly in May last. The receipts for the year were $457,212.35 and the expenditures $444,716.65. The receipts thus exceeded the expenses for the year, but the excess was not enough to pay off the debt, which was $43,252.77 at the beginning, and $30,757.07 at the close of the year. The appended table presents a summary view of the missions, stations, laborers, and communicants.

Readers of the Herald will feel special interest in missions which were transferred from the American to the Presbyterian Board. The report on the Syria mission says of the Beirut station: —

"The year 1871 has been marked by progress in all departments of the missionary work in the Beirut station. The number of pages printed at the press has been unusually large; the benevolent contributions of the native church have been liberal; the new Bible and Mission House has been completed; the Female Seminary has entered upon a new era of prosperity; the former monthly religious newspaper, the "Neshrah," has been made a weekly, and a new children's Illustrated Monthly commenced; the first illustrated religious book for children in the Arabic language has been published; the Sabbath school has increased until the church is barely large enough to contain it; the Sabbath congregation in Beirut has grown to larger proportions than ever before, and two new preaching centers have been opened in new districts of the city — while the two new out-stations, at Baabda and El Hadeth, are giving great

cause for encouragement; and more than all, twenty persons have been received to the church on profession of their faith, and the number of candidates for admission to the church is large.

"This year, 1871, will also be justly memorable for the baptism of the first Mohammedan Syrian family brought to Christ, since the foundation of the Syrian Mission."

"The congregation in Beirut numbers generally on Sunday morning about 500 persons, and during the year several important additions have been made to the Protestant community. The whole number of church-members is 107, of whom 57 are men and 50 women, and the number added since the last Annual Report is 20."

The following extracts are from a letter from Dr. Jessup of Beirut, dated March 25, 1872, and published in the "Foreign Missionary" for June:—

"There is now a very hopeful movement in the Beirut Church. A Church-meeting is to be held to-night to elect elders and deacons, and to re organize their benevolent operations. Some propose to call a native pastor at once, and pay his entire salary. Others do not see the way clear, nor the proper man in sight, but propose to raise six hundred dollars, which they would regard as the proper salary of a native pastor, and devote it this year to building a new chapel in the eastern part of the city, and to raise besides four hundred dollars for missionary purposes and for the poor. There is a remarkable degree of harmony in the Church now, and the religious meetings are full of interest. The congregation yesterday (Sabbath) morning was very large, and additional seats had to be brought in."

"In the Northern or Tripoli field, Mr. S. Jessup finds some twenty men standing firm, notwithstanding the scathing persecutions of last fall in *Kusba*, and they meet together for worship, having no preacher or teacher to guide them; and this self-help is rapidly developing their character.

"At Gherzooz, he found a congregation of 100, including the highest officers of the village, listening with deep interest to the preaching of the gospel.

"At Schwifat, Mr. Bird has a crowded congregation, including the priests, and the door is open in that most influential center for a great work. The Greek priest of Aramoon has long been a member of the Evangelical Church at Abeih, and now the Greek priest Giurgius, of Ain Anoob, has doffed his bell-crowned cap and black robes, and gone out as a colporter and native Protestant preacher, and his house is used as a preaching place and school."

"The Turkish Pasha, who was recently Governor of Beirut, received a complaint from certain parties, that the American missionaries had decoyed a Greek girl away from her parents, and were about to marry her by force to a Protestant young man. The Pasha replied, in the presence of a large company, 'Tell your friends that this is not true. I have long known the American missionaries, and they have never yet done such a thing, and never will do it: that is not their way of doing business. Believe me, they are upright men.' It is well to have a good report with *those who are without*."

"Abu Selim, the blind Damascene, who has lately united with the church, is a man once steeped in iniquity, but now a gentle and loving disciple of Jesus. Kind, affectionate, prayerful, zealous, going about the streets led by a little boy, preaching the gospel early and late, bringing strangers to the church and the prayer meeting, and thinking only of one great theme, salvation through Christ; his blind face beaming with smiles as he expresses his gratitude to Christ, who sought him when a stranger, and sent blindness of natural vision five years ago, in order that his spiritual eyes might be opened! He said, the other night at a prayer-meeting, 'Would that he had sent this blindness twenty years ago, before I had spent so much of my life in sin. Praise to his name for not leaving me now!'"

FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, MAY 1, 1872.

Missions.	Names of Stations.	Mission begun.	Missionaries and Assistant Missionaries.						Communicants.
			Ministers.			Lay Teachers and others.			
				Native.		American.			
			American.	Ordained.	Licentiate.	Male.	Female.	Native.	
Indian Tribes:									
Senecas	Upper and Lower Cattaraugus and Alleghany	1831	3	–	–	–	3	3	215
Chippewas, Wis.	Odanah	–	–	–	–	1	2	–	14
Omahas	Blackbird Hills	1846	1	–	–	–	1	–	38
Dakotas		1835	2	1	–	–	2	4	164
Creeks	Tallahassee	1849	1	–	–	–	2	–	50
Seminoles	Wanuko	1849	1	–	–	–	1	1	112
Navajoes	Fort Wingate	1868	1	–	–	–	1	–	–
Nez Perce	Lapwai	1871	2	–	–	–	2	–	300
	Total of Indian Missions		11	1		1	15	8	893
New Mexico:	Santa Fe, Las Vegas, etc.	1871	2	–	–	–	4	–	20
Mexico:		1872	1	–	–	–	1	–	170
	Total of Mexican Miss'ns		3				5		190
South America:	Bogota	1856	1	–	–	–	2	1	21
U. S. of Colombia	Rio de Janeiro & Out-St's	1859	2	–	1	–	2	6	146
Brazil	Sao Paulo and three Out-Stations	1862	1	2	1	–	1	2	90
	Brotas	1868	1	–	–	–	2	2	111
	Bahia	1871	1	–	–	–	1	1	–
	Total of South American Missions		6	2	2		8	12	368
Africa:	Monrovia	1842	1	–	–	–	–	–	48
Liberia	Kentucky, etc.	1850	–	–	1	–	–	–	63
	Harrisburg	1854	–	–	1	–	–	2	21
	Greenville, or Sinou	1847	1	–	–	–	–	–	65
	Marshall	1853	2	–	–	–	–	–	48
	Robertsport	1869	–	–	1	–	–	–	23
Gaboon & Corisco	Gaboon	1842	2	–	–	–	2	3	35
	Corisco	1850	1	1	–	–	–	4	47
	Benita	1865	2	–	–	–	3	5	40
	At home	–	1	–	–	–	1	–	–
	Total of African Missions		10	1	3		6	14	390
Syria:	Beirut	1823	3	–	2	1	6	4	107
	Tripoli	1848	2	–	4	1	2	17	39
	Abeih	1843	2	1	4	–	2	26	113
	Sidon	1851	3	–	4	–	4	14	71
	Total of Syria Missions		10	1	14	2	14	61	330
Persia:	Oroomiah and Out-Stations	1834	4	12	37	1	9	51	713
	Seir	–	–	–	–	–	–	–	–
	At home	–	1	–	–	–	1	–	–
	Total of Persian Missions		5	12	37	1	10	57	713
India:									
Lodiana	Rawal Pindi	1856	1	1	–	–	1	11	12
	Lahore	1849	4	1	–	–	4	16	36
	Hoshyarpore	1866	–	1	–	–	–	4	11
	Jalandar	1847	–	1	–	–	–	9	24
	Lodiana	1834	3	–	–	–	4	18	44
	Ambala	1848	3	1	–	1	2	16	39
	Sabathu	1836	1	–	–	–	3	3	11
	Saharunpur	1836	1	2	–	–	1	8	22
	Dehra	1853	2	1	–	–	6	15	79
	Roorkhee	1856	1	–	1	–	1	1	6
	At home	–	1	–	–	–	2	–	–
Furrukhabad	Futtehgurh	1838	2	–	–	–	1	19	84
	Furrukhabad	1844	3	–	–	–	1	8	28
	Mynpurie	1843	1	–	–	–	3	11	34
	Etawah	1863	1	–	–	–	2	10	29
	Allahabad and Futtehpore	1836	4	1	–	–	3	20	75
	At home	–	1	–	–	–	2	–	–
Kolapoor	Kolapoor	1853	2	–	–	–	1	3	21
	Total of India Missions		31	9	1	1	37	172	555

FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, MAY 1, 1872. (*Continued.*)

Missions.	Names of Stations.	Mission begun.	Missionaries and Assistant Missionaries						Communicants.
			Ministers.			Lay Teachers and others.			
				Native.		American.			
			American.	Ordained.	Licentiate.	Male.	Female.	Native.	
Siam:	Bangkok	1840	6	–	1	–	4	2	17
	Petchaburi	1861	2	–	1	–	3	–	16
Laos	Chieng Mai	1867	2	–	–	1	2	–	7
	At home	–	–	–	–	–	1	–	–
	Total of Siam Missions		10		2	1	10	2	44
China:	Canton	1846	4	3	–	1	8	10	–
Canton	Ningpo and 5 sub-stations	1844	2	2	–	–	2	5	–
Ningpo	Hang-chow	1861	2	2	–	–	2	8	–
	Shanghai	1850	2	–	–	3	3	1	–
	Tungchow	1861	4	–	–	–	4	3	–
Shantung & Peking	Chefoo	1862	4	–	–	–	5	4	–
	Peking	1863	3	–	–	–	2	3	–
	At home	–	1	–	–	–	1	–	790
Chinese in Calif'a	San Francisco	1863	2	–	–	–	–	3	17
	Total of China Missions		24	7		4	27	37	807
	Yokohama	1859	1	–	–	1	2	–	3
Japan:	Yedo	1870	2	–	–	–	1	–	–
	New York	1846	1	–	–	–	–	–	–
Jews:	Stations in France, etc.	1846	–	–	–	–	–	–	–
	Spain	1872	–	–	–	–	1	–	–
Papal Europe:									
	General total		114	33	59	12	136	357	4203

BAPTIST MISSIONARY UNION.

Some reference to the operations of this Society will be found on another page. The Report for the year ending with March last presents the following summary of receipts and expenditures, and of the missions: —

"The receipts of the Union during the year were, from current donations, $154,611.45; from legacies, $17,651.71; from the Woman's Baptist Missionary Society, $5,137.04; from the Woman's Baptist Missionary Society for the West, $2,635.44; special donations for Rangoon Karen College, $8,477.64; special donations for Paris Chapel, $8,957.31; from miscellaneous sources, $12,728.51; making a total, for the current expenses of the year, of $210,199.10. The total expenditures for the same period, for all purposes, were $228,952.17; leaving a deficit, on the 1st of April last, of $18,753.07. The Union also received during the year, $2,000 to be invested as funds of which the income only is to be annually used, making a total of receipts for the year of $212,199.10."

"The missions of the Union are 14: in Asia, 8; in Europe, 5; in Africa, 1. In the Asiatic missions there are 20 stations where American missionaries reside, more than 400 out-stations, and 435 churches. The number baptized last year is 1,902; the whole number of members in the churches is 20,318. If we add to these the members of churches in Burmah not under the immediate supervision of the Union, the number reaches no less than 24,000. Number of American laborers connected with the missions in Asia, 101; of whom 44 are males and 57 are females. There are nearly 500 native assistants, of whom about 80 are ordained ministers.

"The statistics of the German mission give us, churches, 103; ministers and col-

porters, 270; baptized in 1871, 1,290; total, 19,393. The French mission, the report being imperfect, reports churches, 8; baptized, 21; total, 574. In Sweden, the tables give 674 baptized; total, 14,727. From Spain and Greece we have no statistics. Total in Europe, with these exceptions, 28,694. We number five missions in Europe and one in Africa, with a total of not less than 1,244 stations and out-stations, 331 churches, 394 preachers and colporters, 1,985 baptisms, and not less than 28,700 members.

"Combining the statistics of the missions in Asia, Europe, and Africa, we have an aggregate of nearly 1,700 stations and out-stations, 770 churches, about 1,000 laborers of all classes, 3,887 baptisms, and 52,700 members."

WOMAN'S WORK.

LETTER FROM MRS. COFFING.

MRS. COFFING wrote from Marash (Central Turkey mission), April 15, 1872, respecting a recent visit to an out-station: —

"I have just returned from another visit to Zeitoon. My object in going this time was to introduce two of our scholars, and set them at work for the vacation. They will have only about eighteen days to work, but we all felt that it was worth while to send them for even that time.

"We reached Zeitoon Saturday afternoon, and at once commenced going from house to house, as in my former visits, and this Sabbath was spent very much as the other Sabbaths I have spent there.

"But all our talks were, in one respect, different from those of the other visits. Then we were able in a good degree to turn the thoughts of the women to the truth as it is in Christ, without much comparing with their old customs and the forms of their old church. But we had come this time in the middle of Lent. For forty days they eat nothing but bread and onions, and in their eyes there is no greater sin than to eat animal food during this time. No butter, eggs, milk, cheese, or anything that has a particle of fat in it, will they allow to enter their mouths. Nor only is it a sin to eat any of these things, but by thus keeping this fast, they expiate, and receive forgiveness for, the sins of the past year. Of course we Protestants paid no attention to their fast, and ate what we were in the habit of eating, *if we could get it.*

"This was a fruitful topic of conversation. It was of no use to try to avoid it. Open the *Book* and read any passage, commence talking on whatever subject you would, the conversation always ended with a discussion on the virtue of fasting. I was regretting this in the presence of Baron Alexan, and he replied that it was a bridge that must be passed. These people could not become Protestants without this discussion; much less could they be brought to trust alone in Christ for salvation unless they were convinced that *their fasting* was of no efficacy.

"Nine women promised to commence learning to read, five of whom I hope will keep their promise; the other four I have little hope will. But I told the girls to follow them up and make them learn if possible. The girls were both to go to each house to give the lessons, and while one sat in the house giving the reading-lesson, the other was to go on the roof and talk with all the women that would come around. They were to visit as many other houses as they could, to sing with the children in the school every day, and to do what they could to get girls for our school next winter.

"This last will be a difficult task, for I believe it is literally true that there are not twenty girls in the place that are not *engaged* to be married. When I say twenty *girls*, I do not mean girls over ten or fifteen years of age; I mean of any age, from *two hours* and over. It is a positive fact, that many of them are engaged *before they are born.*

"Whenever we asked if such a girl could not be sent to school, we were told that her father wanted to send her, or her mother might be persuaded, but the mother-in-law would not be willing. How it made my blood boil; not against the poor ignorant women; they really know no better; but against the *priests*. They have always had the Bible in their hands, and they ought to have given it to the people in its purity. Why have they not? Verily they are wolves in sheep's clothing, and they care not but for to steal and to kill and to destroy. O, what shall be done to save this generation of women from the influence of their teaching? I confess that, since my last visit, the thought is so oppressing that I want to smile at nothing. Pray for me, that their blood be not found on my skirts."

RECEIPTS OF WOMAN'S BOARD OF MISSIONS.

JULY, 1872.

Mrs. Homer Bartlett, *Treasurer*.

MAINE.

Castine Aux. Mrs. Lucy S. Adams, Treasurer, with former contribution, to constitute Mrs. Selina Jackson and Miss Eliza Gay L. M's, $42 75

Ellsworth. Miss L. L. Phelps, Tr. Young Ladies Prayer Circle, $3; "Cupbearers," 30c.; Young Reapers, 40c.; 3 70

Saco. "A Friend," 5 00—$51 45

NEW HAMPSHIRE.

Fisherville. Mrs. A. W. Fiske, 5 00

Hampton Aux. Miss O. W. Neal, Treasurer, with former contribution, to support pupil in Mrs. Edwards' school, 16 37

Lempster. Mrs. John L. Bosquet, 1 00

Westmoreland. Mrs. A. Noyes, 1 00—23 37

MASSACHUSETTS.

Boston. Old South ch., auxiliary, interest, in part, of Mrs. Baldwin's legacy, $570; Noon s. s., $31; "L. F. B.," to const. Mrs. Charles Hutchins, of Boston, L. M., also, with balance of former contribution, to const. Miss Adele M. Griswold, of Cesarea, L. M., $30 ($631); *Mount Vernon* ch., auxiliary, Miss J. A. Palmer, Miss E. Stearns, Miss M. A. Hawes, and Miss O. M. Leland, Collectors: Mrs. Julius A. Palmer, to const. Miss J. Augusta Palmer L. M., $25; Mrs. Miron Winslow, $15; Miss Reed, $5; Mrs. Frost, $5; Mrs. Barnes, $2; Mrs. Hazeltine, $2; nineteen subscribers of $1 each, and two of 50c. each ($74); *Berkeley St.* ch., auxiliary, Mrs. M. G. C. Leavitt, $10; four subscribers of $1 each, ($14); *Central* ch. s. s., Miss A. B. Child's class, "Eughapers," $5.65; *Park St.* ch., Mrs. Thomas S. Chase, $5; 729 65

Boston Highlands. Vine St. ch., Miss Nellie B. Callender's s. s. class, $10; *Highland* ch., auxiliary, Mrs. E. L. Howell, Treasurer, $7; 17 00

Braintree, East. Monatiquot school, Miss R. A. Faxon, Principal, proceeds of Fair, 45 00

Cambridge Aux. Shepard ch., Miss Louisa S. Munroe, Treasurer, 13 00

Chelsea. Central ch., add'l, Miss E. F. Wilder, 5 00

Foxboro. Mrs. Abigail Carpenter, to const. herself L. M. 25 00

Hatfield Aux. Mrs. G. A. Billings, Treasurer, 122 00

Holden. "A Friend of the Woman's Board," 2 00

Hopkinton. "Little Workers," Mrs. S. J. Valentine, Treasurer, 6 00

Ipswich. "A Friend," 10 00

Lexington. Miss E. Muzzey, 1 00

Lawrence. Lawrence st. ch., auxiliary, Mrs. Z. N. Partridge, Treasurer, 105 50

Lincoln. S. S. 1st Cong. ch., for support of "Chong-tow" (Spring Peach), in Miss Payson's school, 40 00

Middleton Aux. Mrs. H. W. Merriam, Treasurer ($25 of which to const. their pastor's wife, Mrs. Susan E. Trury, L. M.), 26 00

Millbury Aux. 2d Cong. ch., Mrs. Charles H. Peirce, Treasurer: to const. Mrs. Stacey Fowler and Mrs. Horace Armsby L. M's, 50 00

Newburyport. Children's Mission Circle, North ch., auxiliary, by Mrs. H. A. Ingraham, Treasurer: for support of two pupils in Mrs. Edwards' school, South Africa, 60 00

Peabody Aux. "A Friend," to constitute Mrs. J. P. Kimball L. M., $25; s. s. Cong. ch., to const. Mrs. Ellen A. Proctor, Mrs. Eliza W. Jacobs and Mrs. Mary A. Southwick, L. M's, $75; 100 00

Williamstown. By Miss Pierce and the Misses Mills, 2 00

Worcester. Mrs. G. H. Whitcomb, for pupil in Mrs. Edwards' school, South Africa, 30 00—1,389 15

LEGACY of Miss Harriet Shepard, of Watertown, Mass., by Abiel Abbott, Esq. 500 00

RHODE ISLAND.

Pawtucket. G. Gulliver, Esq., to constitute Miss Cassie L. Smith, L. M. 25 00

Providence. "A Friend," 5; Auxiliary, by Miss Anna T. White, Treasurer: *Central* ch. (including $25 by Mrs. Lathrop, to const. Mrs. Mary Fuller L. M.), $226; *Beneficent* ch. (including $25 by Mrs. A. H. Olney, to const. herself L. M.), 228.95; *Union* ch. and s. s., $120.05; *Charles St.* ch. $28; *Pilgrim* ch., $15.75; *Washington*, P. I., $15: *Tiverton Four Corners*, $1; A friend, 10c.; 639 85—664 85

CONNECTICUT.

Colchester Aux. Additional, 1 00

Greenwich. Mrs. Moses Cristy, for support of Mary Smith, Bible-reader at Oodooville, Ceylon, 46 00

Putnam. "Mission Workers," add'l, for pupil, 5 00

Stafford Springs Aux. Mrs. S. M. Dennis, Treasurer, 14 00

Southbury. Aux. of N. H. Branch, H. J. Johnson, to const. Mrs. M. A. Hooker L. M. 25 00—91 00

NEW YORK.

New York. D. B. Hixon, Esq., for the Warfield Scholarship at Harpoot Seminary, 30 00

Crown Point Mission Circle, Miss Minnie Hammond, Treasurer: "Willing Hearts," towards support of a pupil in Mrs. Edwards' school ($7.28 of wh. from Doll Rosy's 4th of July), 25 78

Fulton. Pres. s. s., by B. J. Dyer, Esq., for pupil at Marsovan, 35 00
Rensselaer Falls. S. S. class of Mrs. G. A. Rockwood, $2; Mrs. Murdock, $1; 3 00
Spencerport Aux. Cong. ch., for pupil at Harpoot, 30 00
Warsaw Aux. Miss Sarah H. Beebe, Secretary, with children's sewing circle proceeds, towards salary of Miss Williams, at Marash, 56 01—179 79

MICHIGAN.

Romeo. Miss T. S. Clark, by Mrs. Williston, 5 00

IOWA.

Blairstown. Mrs. J. H. French, 1 00

CANADA.

Montreal. Mrs. Case, 1 00

ENGLAND.

London. Miss E. H. Ropes, $20; Miss S. L. Ropes, $10; 30 00

CENTRAL TURKEY.

"Mariam," teacher of girls' school, 75c.; School girls in Miss Powers' school, at Antioch, 50c.; 1 25

Total for subscriptions,	$1,867 86
Interest on Baldwin Fund,	570 00
Legacy, Watertown,	500 00
Building Fund for Constantinople Home, Mrs. Treat and Mrs. Eustis, $10 each; Mrs. John Dana, of Longwood, $20;	40 00
Quarterlies, "Life and Light,"	119 50
" "Echoes,"	12 20
Total for month,	$3,109 56

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

JULY, 1872.

Mrs. Francis Bradley, *Treasurer.*

OHIO

Elyria. Woman's Miss'y Society, towards Miss Maltbie's salary for the first quarter of 1872, and to constitute Mrs. Myra M. Cole, Mrs. Jane B. Boyd, and Mrs. S. W. Grosvenor, L. M's, 75 00
Oberlin. Woman's Miss'y Society, for support of Mrs. Mumford; Miss Emily E. Peck, Treasurer, 25 00
Painesville. Lake Erie Seminary; by Miss Sarah A. Green; 20 00—120 00

MICHIGAN.

Detroit. 1st Cong. ch., Woman's Miss'y Society, $26.45; 2d Cong. ch., Woman's Miss'y Society, $24; by Mrs. E. C. Hinsdale, Secretary, to be applied to salary of Mrs. Coffing; 50 45
Kalamazoo. Part of the gift of the members of Female Seminary; by Miss Jeannette Fisher; 10 50
North Adams. Woman's Miss'y Society, Mrs. Lizzie Speer, Treasurer, 10 40—71 35

ILLINOIS.

Blue Island. Mrs. S. P. Dickinson, 1 30
Chesterfield. Woman's Miss'y Society, Mrs. M. L. Lawson, Treasurer, 10 10
Chicago. A friend (M. E. B.) in the New England Church, for Mrs Coffing's school at Marash, $115; Plymouth ch., Woman's Miss'y Society, by Mrs. P. H. Leake, $20.25; Union Park ch., Woman's Miss'y Society, towards Miss Rendall's salary, Mrs. George Sherwood, Treasurer, $77.76; 213 11
Geneseo. Woman's Miss'y Society, Mrs. C. E. Wolcott, Treasurer, 20 00
Geneva. Woman's Miss'y Society, Mrs. Alice E. Coe, Treasurer, 15 00
Glencoe. Mrs. S. C. Bartlett, to be applied to the Bridgman school, and to constitute Miss Alice McLennan L. M. 25 00
Oak Park. Woman's Miss'y Society, for support of school at Manissa, Turkey; Mrs. J. H. Allen, Treasurer; 56 62
Payson. Woman's Miss'y Society, Miss Ellen Thompson, Secretary, 7 00
Peru. Woman's Miss'y Society, Mrs. M. E. Brewster, Treasurer, 5 15
Princeton. Woman's Miss'y Society, Mrs. Converse, Treasurer; 11 00—364 28

WISCONSIN.

Appleton. Woman's Miss'y Society, Mrs. J. F. Atkinson, Treasurer, 45 00
Clinton. Cong. s. s., for support of pupil in Miss Porter's school; by P. H. Smith, 10 00
Delevan. Woman's Miss'y Society, Mrs. R. Coburn, Treasurer; 2 50
Menasha. Woman's Miss'y Society, Mrs. A. E. Rounds, Treasurer, 13 39—70 89

IOWA.

Davenport. Woman's Miss'y Society, Mrs. S. F. Smith, Treasurer, 13 58
Waterloo. Woman's Miss'y Society, $35 from Mrs. A. C. Miller, for the support of a Bible-reader in Zeitoon, under care of Mrs. Coffing, and to constitute Miss Louise S. Wheeler L. M.; $45.90, for Mrs. Coffing's school; Mrs. W. H. Leavitt, Treasurer; 78 90—92 45

MISSOURI.

Breckenridge. Woman's Miss'y Society, Mrs. N. W. Scott, Treasurer, 6 00

$724 97

MISCELLANY.

CIVILIZATION IN JAPAN.

It has not unfrequently been suggested to missionaries, on first entering the field of their labors, that their room would be better than their company; and rather unpleasant measures have sometimes served to give force to the suggestion. It has been left to Japan to welcome a missionary with a public dinner, at which he did not furnish the principal portion of the repast, — as might have happened a few years ago in the Fiji Islands — but was the honored guest. Such was the reception recently given to Dr. Berry. Immediately on his arrival in the country, he received an invitation from the physicians of Kioto to locate in that city, with the offer of a house for his residence; and

this was followed, the day after he reached the place, by a public dinner, got up in foreign style. This does away with something of the romance of missions, and does not agree with the popular notion of hardship and self-sacrifice. However, if such lively interest in Americans, and American science and art, which can hardly fail to predispose the mind to Christian instruction, should lead a dozen or more of earnest, faithful Christian workers to volunteer to carry the gospel to that people, and to plant Christian institutions among them, it were a consummation devoutly to be wished.

This incident is but one specimen of a civilization which excites the wonder and admiration of each new missionary to Japan, and quickens his enthusiasm, and his hope of the triumphs of the gospel. On this subject, Dr. Berry, the last to arrive in that field, will speak on another page. A few words from the pen of Mr. Davis, as published in the "Advance" of July 25th, may be given here.

In speaking of what Japan needs, after showing that the cultivation of the soil could hardly be made more perfect, he asks, "But how is it about art? Do they not need help in this direction? Let us look for an answer within the three temples at this time filled with the goods of the great fair, for which Kioto is open to the world. And first, the temples themselves demand our notice. Each one is within an inclosure of from five to fifty acres, filled with rocks, grottos, trees, flowers, rills, and lakes. You approach the edifice through massive gates, some of which will equal anything in the world in the beauty and elaborateness of their carving. The temples themselves are massive structures, some of them 450 feet long by 200 feet wide, supported by one hundred and twenty huge Kiaki pillars — a wood about as hard as lignum vitæ, and taking a high polish. The high ceiling is richly paneled, and sparkles with gold. Three of these massive temples are filled with goods, and one half, at least, are specimens of Japanese art. We can only glance at a few of them. Look at these silks — flowered, watered, brocade, satin, velvet, silk and gold, and velvet and gold mixed — and you will say at once that Japan has never exported its finest silks. The silk embroidery is beyond description. Take this representation of the death of Buddha, twenty feet square, with over one hundred human faces on it, each full of expression, and the whole wrought with the needle. Take the paintings on silk, as large and as natural as life; they are specimens of the highest art. Look at these specimens of ivory carving, so minute that you need a microscope to examine it, and yet perfect in all its complicated parts. So it is with the bronzes, the clocks, the agate flowers, and the huge rock-crystal globes. Look at steel tools and cutlery. You cannot find a greater variety in America, and the quality of the steel here is equal to anything in the world. Some of their delicate eye instruments surpass our own. They have as keen an appreciation of art, and possess the means to gratify it equally with any people in the world. Look into their schools. There is hardly a boy in this city, or in all Japan, who cannot read and write, and they have a cheap literature which is very readable, and some of it very instructive.

"We have then, here, a people of whom it can be said that the masses are as comfortable in food and clothes, and all that the physical man needs, as are the masses in the United States, and vastly more comfortable than are the masses in any European nation..... This people need a moral education. We have an example here of a people as highly civilized as it is possible for a people to be without Christianity. The moral element is the one great thing which is lacking. They are a licentious people, and it is a licentiousness with no sense of shame. Their religious processions are, some of them, too disgusting to be mentioned. They are little higher, morally, than the barbarians; they have not a ray of light to illumine the darkness of the future; and they are no better in these respects than they were a thousand years ago. Fifty generations have gone down into darkness, and another fifty will follow after them, unless the gospel is mingled with their civilization.

"Japan is an anomaly in the history of nations. It was opened to the world but a few years ago, and now we behold 35,000,000 people eager to adopt a foreign civilization, rapidly changing their style of dress, and even anxious to adopt a foreign language. Why may we not expect them to be as eager to learn a foreign religion, since they themselves feel that their religion is the poorest part of their civilization?

"Their educated men have, very many of them, told me, in the last few months, that as soon as the opposition to Christianity is withdrawn by the government, the people will embrace it in crowds. . . . . The universal feeling among all foreigners here, and among the educated Japanese, is that we are upon the eve of a mighty religious revolution. Whether this change will be from Buddhism to Christianity, or from Buddhism to infidelity, rests with the churches in those nations which are leading Japan.

"Some morning, very soon, we shall awake and find the last cable which binds this people to any religious faith cut, and they will be drifting without pilot or rudder or compass; and then how shall the ten or fifteen men, who are prepared, direct 35,000,000 of eager, impressible souls? Such is the problem, and it will be upon us for solution sooner than most men think. One half the foreign civilization which is at work in Japan, to-day, is a curse to this people. We, who are on the ground here, cannot pray for the speedy opening of Japan to the gospel, save as we join to that petition one for a large and immediate increase of laborers, to reap the harvest already goldening for infidelity or for Christianity."

A recent work by Bayard Taylor, "Japan in Our Day," is well fitted for popular reading, presenting a graphic view of the arts and civilization attained in a country that seems destined to a future of no common interest to the Christian mind.

EDUCATION AND A NATIVE MINISTRY AT THE SAMOA ISLANDS.

At the late anniversary meeting of the London Missionary Society, Rev. Dr. Turner, who went to the South Sea Islands as a missionary thirty-two years ago, said of the educational institution with which he is connected: "Twenty-seven years ago I was appointed, in company with Mr. Hardie, to commence an Institution in our Samoan Mission, for the education of the native agents. Now, after thirty-six years' missionary labor, you find there an interesting mission-work, carried on by nine European missionaries, aided by a staff of 240 native agents; and heathenism, as a system, completely abolished all over the ten islands of the group. . . . . I wish I could speak for some little time of our Institution. . . . . You would find there an Institution for eighty young men. You would find them all comfortably residing in twenty-two stone-walled cottages, the result of their own industry, during a few hours on one day in each week, for the last twenty-seven years. . . . . We keep these young men in the Institution for a course of four years' instruction, and for the last twelve years we have had a very stringent law on this matter; we do not allow a student to leave until he has completed the four years' course. . . . . When their course is completed, they go to some village to which they have been called, and there they preach the gospel, conduct schools and Bible-classes, visit the sick, baptize the children of church-members, and in many instances administer the ordinance of the Lord's supper. In this way we are gradually transferring to these native ministers the entire responsibilities of the pastorate. I am glad also to tell you, that for the last sixteen years the villages in Samoa have supported their native ministers. I have summed up the amount contributed to the Society during the ten years before I came home, and I found it amounted to £10,715 — a steady average of £1,000 ($5,000) a year. And all that, Mr. Chairman, from the children of the men about whom the unfortunate La Perouse recorded in his journal, as he sailed away after the massacre of his men: 'I willingly abandon to others the care of writing an uninteresting history of such barbarous nations; a stay of twenty-four hours, and the relation of our misfortune, suffices to show their atrocious manners.'

We have taken up the labor which La Perouse said he willingly laid down, and we rejoice to tell you of what God, by his gospel, has done on their behalf."

A FITTING ACKNOWLEDGMENT.

Missionaries, like other American citizens abroad, sometimes have occasion to feel the importance, and appreciate the value, of such service as can be rendered by a friendly representative of the American government; and the rendering of such service often brings not only the individual specially served, but others, at home and abroad, under obligations of gratitude. The following letter from the North China mission, to the United States Minister at Canton, is but a fitting recognition of kindly services, important to many.

PEKING, *May* 6, 1872.

To His Excellency, Frederick F. Low, Minister of the United States to China.

"SIR, — The members of the North China Mission of the American Board, now in session, desire to convey to you their grateful appreciation of the service rendered to the cause of Christian missions in China, by the promptness and energy with which you secured redress for violence done to the Rev. Isaac Pierson, in December last, by an angry mob in Yü Cho. We cannot refrain from referring, also, to the more recent and more perplexing difficulties arising out of the renting of a building for public preaching, in the southern city of Peking, by the American Methodist mission. In this case, your firm and just course, in defending the rights of the missionaries against the measures employed by unscrupulous Chinese officials, to prevent the occupation of premises acquired in good faith, will, in our opinion, tend to the security of the lives and property of foreigners in China.

"At a time when the cause of Christian missions has become so prominent a topic of international discussion, it is to us a reason for thanksgiving, that we can feel that the representative of the American Government in China, is *just* to missionaries; is in sympathy with their labors for the elevation of the heathen to the enjoyment of the moral and spiritual blessings of Christian lands; and is willing, within the limits of treaty rights, to protect them in their work.

"With consideration, we have the honor to be, Sir, in behalf of the mission,

"Your obedient servants,

"L. D. CHAPIN, *Chairman.*
H. BLODGET, *Secretary.*"

THE WORK IN THE SANDWICH ISLANDS.

THE Hawaiian Evangelical Association recently held its annual meeting at Honolulu, and a few items gathered from the proceedings, and the reports presented, may be of interest to the readers of the Herald.

The healthful condition of the churches is indicated by the additions made to most of them on profession of faith, within the year — an aggregate of four hundred and eighty. The number of deaths reported was twelve in excess of the additions, leaving in good standing a total membership of 12,360. Four female boarding schools, containing over one hundred and thirty pupils, and well sustained, are destined to do much for the social and moral elevation of woman in the Islands. A native newspaper, the "Kuakoa," of which the fourth page is under the care of resident missionaries, has a circulation of nearly 4,000 copies. A Sabbath-school paper, with an issue of about 2,500 copies, has been an important agency in supplying a Christian literature to the children and youth.

But perhaps the most interesting feature is the interest shown in foreign missions. Out of about $30,000 contributed to Christian objects, $9,199 were given for this object. At the same ratio, considering the population alone, to say nothing of the relative pecuniary ability, the people of this country would give not less than $7,000,000, or four times as much as at present.

The Hawaiian Board has now about twenty native missionaries, employed in four different fields — the Marquesas Islands, the Gilbert, the Marshall, and the Caroline groups, of Micronesia.

A step of great importance, in its future bearing upon the training of the ministry,

both for the home and the foreign fields, has been taken, in the establishment of a theological seminary at Honolulu, under the care of Mr. Paris, with whom are to be associated Dr. L. Smith, and Messrs. B. W. and H. H. Parker. For the past nine years this department of labor has been left almost wholly to the care of Mr. W. P. Alexander, whose health and years are no longer adequate to the increasing demands of such an institution, invaluable as have been his services in the past.

The Oahu College, the Lahainaluna Seminary, and other institutions under the special patronage of the government, are doing a great work for the higher education of the youth, and for the future and continued prosperity of the Islands.

BIBLIOGRAPHICAL.

"*The Foreign Missionary: his Field and his Work.* By Rev. M. J. Knowlton, D. D., Missionary to China. Philadelphia: Bible and Publication Society. 1872."

This is a thoroughly practical, common-sense volume, from the pen of a devoted missionary, who believes, and therefore speaks.

The object, as stated by the author, is "to present the main facts and principles of missions in a plain, but systematic and thorough manner"; to notice the duties of pastors concerning missions; the kind of men needed; the motives for engaging in the work; its principal features and characteristics, trials and comforts; and the signs indicative of the early diffusion of the gospel throughout the world.

The design has been faithfully carried out. At the close of the volume is added the author's premium tract, on "China as a Mission Field"; the best condensed statement that has yet been published in reference to this great empire.

Dr. Knowlton is connected with the Baptist Missionary Union, but his work is of equal value to all friends of missions.

ARRIVAL.

Dr. and Mrs. Berry, who sailed from San Francisco, May 1, to join the Japan mission, arrived at Kobe, May 27.

DEATH.

At St. Peter, Minnesota, July 21, Mrs. Margaret P. Williamson, wife of Rev. Thomas S. Williamson, M. D., of the mission to the Dakota Indians.

Mrs. Williamson entered upon the missionary work, with her husband, in 1835, at Lac-qui-parle. She "was the daughter of Col. James Poage, the original proprietor of the town of Ripley, Ohio. She was born near that place, in Kentucky, in October, 1804. The child of pious parents, and dedicated to God in her infancy, she early gave herself to the Saviour, making a public profession of faith in Jesus, which she never once dishonored by word or deed.

"When the missionary work was first proposed to her she hesitated, thinking she was not qualified for so sacred and arduous a calling; but after she saw that God called her to it, she never hesitated; and amid the labors, privations, and dangers to which she was exposed, which were neither few nor small, she never once expressed regret that she had left the comforts of civilized life to labor for and among savages.

"Naturally of a humble, prudent, quiet disposition, she never spoke evil of any one; and by her cheerful, kind, economical management of her household affairs, she recommended the religion she professed to the heathen, so that even those who were not willing to embrace it themselves wished their wives and daughters to hear the gospel. Amid the dangers of 1857 and 1862, when all her neighbors were in terror, so that they could not sleep even when guarded by armed soldiers, she remained in her house, calm and cheerful, and slept sweetly without any guard except the angels of the Lord; experiencing the fulfillment of the promises of the 91st Psalm. She died as she had lived, calmly, cheerfully, trusting in Jesus."

ANNUAL MEETING OF THE BOARD.

The sixty-third annual meeting of the American Board of Commissioners for Foreign Missions will be held at New

Haven, Conn., commencing on Tuesday, October 1st, at 3 o'clock, P. M. The sermon will be preached on Tuesday evening, in Music Hall.

Special attention is invited to the notice from the Committee of Arrangements, on the last page of the cover of this number of the Herald.

DONATIONS RECEIVED IN JULY.

MAINE.

Aroostook county.
Sherman, Washburne Memorial church, 12 00
Cumberland county.
Gorham, Friends, 5 00
Portland, Plymouth Cong. ch. and so. m. c. 25 08
Yarmouth, 1st Cong. ch. and so. 120 50—150 58
Hancock county.
Castine, Ortho. Cong. ch. and so., add'l, 10 50
Kennebec county.
Hallowell, a friend, 6 00
Union Conf. of Ch's.
Waterford, D. Warren, 30 00
Waldo county.
Belfast, 1st Cong. ch. and so. 15 00
Washington county.
Calais, 1st Cong. ch. and so. 76 00
Milltown (St. Stephen's), Mrs. Sarah D. Stickney, 4 00
Perry, Cong. ch. and so. 7 00—87 00
York county.
Lebanon, Cong. ch. and so. 28 00
South Berwick, Henry Swett, 1 00—29 00
——, "Erro," 10 00
350 08
Legacies. — Portland, Solomon Thayer, by Daniel C. Emery, Trustee, 4,056 58
4,406 66

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Swanzey, Rev. Charles Willey, 30 00
Westmoreland, Evan. Cong. ch., Abiather Shaw, 10; Mrs. Betsey Shaw, 10; 20 00—50 00
Grafton county.
Orford, Cong. ch. and so. 21 25
Plymouth, Cong. ch. and so. m. c. 8 00—29 25
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Amherst, Cong. ch. and so. m. c. 36 56
Haverhill, 1st Cong. ch. and so. 45 00
Manchester, 1st Cong. ch. and so. 95 00
Mason Village, Cong. ch. and so. 15 00
Nashua, 1st Cong. ch. and so. 258 00
Pelham, a friend, 10 00—459 56
Merrimac co. Aux. Soc.
Franklin, Rev. William T. Savage, 25 00
West Concord, Cong. ch. and so. 20 00—45 00
Rockingham county.
Newington, Cong. ch. and so. 7 00
Strafford county.
Laconia, North Cong. ch. and so. m. c. 15 80
606 61
Legacies. — Concord, Ann G. Merrill, by L. D. Stevens, Ex'r (tax refunded), 154 35
Fitzwilliam, Mrs. Sarah S. Harris, by George Kingsbury, 500 00—654 35
1,260 96

VERMONT.

Bennington county.
Bennington, A Friend of Missions, for support of native pastor under Rev. Chauncy Goodrich, 30 00
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.
St. Johnsbury, South Cong. ch. and so., add'l, 6 75
St. Johnsbury Centre, Cong. ch. and so. 17 00—23 75
Franklin co. Aux. Soc. C. B. Swift, Tr.
Georgia, Cong. ch. and so. 12 50
Lamoille county.
Marshfield, Cong. ch. and so. 18 25
Orange county.
West Randolph, Cong. ch. and so., annual collection, 56 28
Washington co. Aux. Soc. G. W. Scott, Tr.
Barre, Cong. ch and so. 35 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
Norwich, Cong. ch. and so. m. c. 17 23
Rochester, Cong. ch. and so. 57 00
Springfield, Cong. ch. and so., to const. Mrs. Eliza Burke, Henry Closson, Mrs. Abigail Ellis, Geo. W. Haywood, H. M. 302 50
Windsor, Cong. ch. and so. 100.16, m. c. 77.45; 177 61—554 34
——, a friend, 50 00
783 12

MASSACHUSETTS.

Barnstable county.
Falmouth, 1st Cong. ch. and so. m. c. 18 00
Orleans, Cong. ch. and so. 36 00—54 00
Berkshire county.
Hinsdale, Cong. ch. and so. 274 00
Lenox, Mrs. L. Blossom, 5 00
Lenox Furnace, Mrs. E. Washburn, 6 00
Pittsfield, 1st Cong. ch. and so., "Cash," 40 00
South Adams, Rev. C. E. Stebbins, 10 00
Stockbridge, Edw. W. Hooker, 5 00
Williamstown, Williams College (of wh. from m. c. 16.50), 137 50—477 50
Boston and vicinity.
Boston, of wh. from Walnut Avenue Cong. ch. and so., add'l to amount ack'd in July Herald, 581.06; Hon. Albert Fearing, 100; a friend, 2.50; 1,571 88
Chelsea, Central Cong. ch. and so. m. c. 36 88—1,608 76
Brookfield Asso'n. William Hyde, Tr.
Southbridge, S. M. Lane, 100 00
Dukes and Nantucket counties.
Nantucket, Cong. ch. and so. 40 00
Essex county.
Andover, Teachers and Pupils of Abbott Female Seminary, 173 50
Lawrence, Lawrence st. Cong. ch. and so., to const. Dea. Thomas B. Cooledge, H. M. 219 50
Salem, Crombie st. ch. (of wh. from R. P. Waters, to const. Rev. Edward Everett Hale, Boston, H. M. 50), 261 25—654 25
Essex co. North Conf. of Ch's. William Thurston, Tr.
Haverhill, North Cong. ch. and so. 430 00
Newburyport, Miss H. F. Tyler, to const. Rev. Otis B. Waters, Benzonia, Mich., H. M. 50 00—480 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane st. Cong. ch. and so. m. c. 32 60
Essex, Cong. ch. and so. 30 00—62 60
Franklin co. Aux. Soc. William B. Washburn, Tr.
Whately, Cong. ch. and so., with prev. dona., to const. Mary E. W. Allis, H. M. 91 11

Hampden co. Aux. Soc. Chas. Marsh, Tr.
Springfield, "Unabridged," 1,000 00
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.
Amherst, a friend, 2 00
Cummington, Village Cong. ch. and so. 24 93
Easthampton, 1st Cong. ch. and so. 70 40
Enfield, Cong. ch. and so., to const. ELIJAH NEWELL and FRANK A. SNOW, H. M. 200 00
Granby, Cong. ch. and so. 18 86
Goshen, Cong. ch. and so. 16 81
Hadley, Russell Cong. ch. and so., m. c. 14 75
Hatfield, Cong. ch. and so. 217 40
Haydenville, Cong. ch. and so. 34 71
Huntington, 1st Cong. ch. and so. 6 50
Northampton, 1st Cong. ch. and so. 247.44, m. c. 132.21; Edwards Cong. ch. and so. 40.85; 420 50
North Hadley, Cong. ch. and so. 17 00
Packardville, Union Cong. ch. and so. 2 50
Southampton, Cong. ch. and so. 37 00
Williamsburg, Cong. ch. and so. 109 83—1,193 19
Middlesex county.
Cambridgeport, Prospect st. ch. and so. m. c. 9 10
Charlestown, Winthrop ch. and so. 1,528 00
Concord, 2d Cong. ch. and so. 26 56
East Somerville, Franklin st. Cong. ch. and so. 258.21, m. c. 7.58; 265 79
Newton Centre, 1st Cong. ch. and so. 520 00
Reading, Bethesda Cong. ch. and so. 74 03
Tewksbury, Cong. ch. and so. 78 00—2,501 48
Middlesex Union.
Acton, Rev. G. D. Pike, 10 00
Lancaster, Cong. ch. and so. 189 63
Leominster, Evan. Cong. ch. and so. 31 24—230 87
Norfolk county.
East Medway, 1st Cong. ch. and so., coll. 48, m. c. 17.60; 65 60
Foxboro, Cong. ch. and so. 56.85; D. Carpenter, 100; 156 85
Franklin, Cong. ch. and so. 55 00
Jamaica Plain, Central Cong. ch. and so. m. c. 21 00
Medfield, Ortho. Cong. ch. and so., with other dona., to const. Dea. FRANCIS S. WIGHT, H. M. 87 00
Medway Village, Cong. ch. and so., with prev. dona., to const. Rev. DAVID ROBB, Coleraine, Ireland, Rev. THOMAS BELL, Palmyra, Nebraska, Rev. E. C. BUTLER, Beverly, Mass., H. M. 88 25
Needham, a friend, 5 00
Norwood, 1st Cong. ch. and so. 60 00
Quincy, B. C. H., 100 00
Randolph, 1st Cong. ch. and so. m. c. 181.36; Gents' Asso'n, 146.50; Ladies' Asso'n, 57.05; Atherton Wales, 100; 484 91
South Weymouth, 2d Cong. ch. and so., to const. Miss ELIZABETH L. TORREY, H. M. 101 00
West Roxbury, South Evan. Cong. ch. and so. 13 66—1,238 27
Old Colony Auxiliary.
New Bedford, "For Jesus' Treasury," 10 00
Plymouth county.
Bridgewater, Central Sqr. Cong. ch. and so. 25 00
Campello, Cong. ch. and so. 43 00
Halifax, Cong. ch. and so. 7 25—75 25
Worcester co. North Aux. Soc. C. Sanderson, Tr.
Hubbardston, Ev. Cong. ch. and so. 10 50
Winchendon, North Cong. ch. and so., add'l, 69 17—79 67
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Boylston, Cong. ch. and so., annual collection, 21 52
Worcester, Central Cong. church, a friend, 25 00—46 52
Worcester co. South Conf. of Ch's. W. C. Capron, Tr.
Northbridge, Rev. J. C. Halliday, 15 00
Northbridge Centre, Cong. ch. and so. m. c. 25 00—40 00

9,983 47

Legacies.—Hadley, Thomas West, by Parsons West, 50 00
Watertown, Mrs. Hannah Shepard, by Abiel Abbot, Ex'r, 500 00
Westboro, Albert W. Smith, by Lucy J. Smith, Ex'x, 500 00
West Stockbridge, Benjamin Cone, additional, by H. W. Taft and G. J. Tucker, Trustees, 231 39—1,281 39

11,264 86

RHODE ISLAND.

Bristol, Ladies' Miss'y Society of Cong. church, 42; Cong. ch. and so. (of wh. for Zulu Mission, 1), 414.10; 456 10
Providence, Pilgrim Cong. ch. and so. 12.73; M., 5; 17 73
Westerly, Cong. ch. and so. 42 41—516 24

CONNECTICUT.

Fairfield county. A. E. Beard, Tr.
Norwalk, M. Darling, 3 00
Southport, Cong. ch. and so., annual collection, 221 03—224 03
Hartford county. E. W. Parsons, Tr.
New Britain, E. R. Swift, 10 00
Windsor Locks, Mrs. H. R. COFFIN, to const. herself H. M. 100 00—110 00
Litchfield county. G. C. Woodruff, Tr.
Terryville, Cong. ch. and so. 112 00
Middlesex county. John Marvin, Tr.
Chester, Cong. ch. and so. m. c. 19 66
Middletown, South Cong. ch. and so. 80.62; Jacob F. Huber, for Madura Mission, 1; 81 62—101 28
New Haven county. F. T. Jarman, Agent.
Madison, Cong. ch. and so. 145 00
Milford, 1st Cong. ch. and so. m. c. 8 75
New Haven, Church of the Redeemer, a friend, 25; North ch. m. c. 4.75; 29 75
West Haven, Cong. ch. and so. m. c. 9 75
West Meriden, Saxton B. Little, 50 00
Whitneyville, Oliver F. Treadwell, M. D, 5 00—248 25
New London county. C. Butler and L. A. Hyde, Trs.
Bozrah, Cong. ch. and so. 12; a friend of Missions, 20; 32 00
Franklin, William B. Hyde, 4; Mrs. Sally Hyde, 1; 5 00
New London, 1st Eccles. Society, 1,757.23; 2d Cong. ch. and so. m. c., 2 months, 10.47; 1,767 70
Norwich, 1st Cong. ch. and so. m. c. 36.87; 2d Cong. ch. and so. 22.10; Broadway Cong. ch. and so. 42 22; 101 19—1,905 89
Windham county. Rev. H. F. Hyde, Tr.
Putnam, 2d Cong. ch. and so., add'l, 15 00
Woodstock, 1st Cong. ch. and so. m. c. 58 38—73 38

2,774 83

Legacies.—Montville, Nathaniel Burr Bradford, add'l, by Mrs. Rachel Bradford, Ex'x, 22 50
Willimantic, Philip Barrows, by John Tracy, 200 00—222 50

2,997 33

NEW YORK.

Albany, 4th Pres. church, John Reid, 50; George C. Treadwell, 250; 300 00
Ballston Spa, John L. T. Phillips, 5 00
Berkshire, 1st Cong. ch. and so. 58 40
Brooklyn, Clinton Ave. Cong. ch. and so., add'l (of wh. from E. Thompson, 200; Thomas Harbison, 100; E. N. Taft, 25), 540; Church of the Pilgrims, add'l, S. B. Chittenden, 1,000; South Cong. ch. and so., add'l, James S. Bailey, to const.

Miss Mary T. Hawley, H. M., 100; 1,640 00
Binghamton, Cong. ch. and so., to const. Joseph P. Noyes, Binghamton, and Rev. C. W. Burt, Union Centre, N. Y., H. M. 177 03
Buffalo, Westminster Pres. church, William A. Wilks, 10 00
Clinton, an "Offering," 3 00
East Pembroke, Rev. G. S. Corwin, to const. Rev. Albert Barnes Robinson, Unadilla, N. Y., H. M. 50 00
Ellington, Cong. ch. and so. 22 00
Elma, Mrs. E. S. A. Bancroft, 1 00
Franklin, 1st Cong. ch. and so. 44 27
Freshpond, James M. Brush, 5 00
Jamestown, Leavitt Hallock, 2 00
Lisle, Cong. ch. and so. 20 00
Livonia, 1st Pres. ch. and so. m. c. 38 26
Newark Valley, Cong. ch. and so., annual collection, 33 47
New York, Harlem Cong. ch. and so. m. c., to const. George H. White, H. M., 112.87; H. P. Peet, to const. Prof. Isaac Lewis Peet, H. M., 100; 212 87
Patchogue, Cong. ch. and so. 13 05
Rome, John B. Jervis, 25 00
Syracuse, Woman's Board of Plymouth Cong. church, to const. Miss Almira Fritcher, H. M., 100; Plymouth Cong. ch. and so. 52.20; 152 20—2,812 55

NEW JERSEY.

Milburn, Neighborhood Prayer-meeting, 5 50
Newark, 1st Cong. ch. and so. 107 00
Trenton, Frederick J. Slade, 117 50—230 00

PENNSYLVANIA.

Philadelphia, J. M. Van Harlingen, 100 00
Uniontown, Rev. F. B. Perkins, 6 00—106 00

DELAWARE.

Delaware City, Ladies' Benev. Society, 20 00

DISTRICT OF COLUMBIA.

Washington, Hon. Peter Parker, 500; Ralph Dunning, 100; 600 00

LOUISIANA.

Baton Rouge, Rev. J. A. Adams, 1 00

OHIO.

Cincinnati, 1st Ortho. Cong. ch. and so. 386.49; Welsh Cong. ch. 46.90; 433 39
Cleveland, Rev. S. H. Lee, 50 00
Columbus, 1st Cong. ch. and so., semi-annual collection, 41 13
Defiance, a "Friend of Missions," 2 00
Marietta, Charlie Follett, deceased, 5 00
Maumee City, Mr. and Mrs. G. L. Weed, 20 00
Oberlin, 1st Cong. ch. and so. 101.49; 2d Cong. ch. and so. 101.25; friends, 17.25; 219 99
Windham, Cong. ch. and so. m. c. 8 37—779 88

Legacies. — Paddy's Run, William Jones, by Abner Francis, Ex'r, add'l, 96 98
Tallmadge, Rev. William Hanford, by W. A. Hanford and W. H. Upson, Ex'rs, 425 40—522 38

1,302 26

INDIANA.

Crawfordsville, Prof. C. Mills and lady, 20 00
West Creek, Abiel Gerrish, to const. Lewis G. Little, Lowell, Ind., H. M., 100; Mary G. Little, 2; 102 00—122 00

ILLINOIS.

Batavia, Cong. ch. and so. 83 05
Chesterfield, Cong. ch. and so. m. c. 20 00
Chicago, a business firm, first quarterly payment of salary of missionary in Japan, 250; Plymouth, Cong. ch. and so. 13.72; 263 72
Earlville, Cong. ch. and so. 10 10
Geneva, 1st Cong. ch. and so. 52 70
Jacksonville, Cong. ch. and so. m. c. 4 00
Lacon, Cong. ch. and so. 17 40
Lake Forest, S. J. Learned, 20 00
Lisbon, Cong. ch. and so. 6 25
Oak Park, Cong. ch. and so. (of wh. from S. J. H., with prev. dona., to const. Horace B. Humphrey, H. M. 50), 135 65—613 87

Legacies. — Chicago, Wm. H. Brown, add'l, by C. B. and S. L. Brown, Ex'rs, 5,000 00

5,613 87

MICHIGAN.

Detroit, 1st Cong. ch. and so., annual coll., to const. Rev. O. C. Thompson, Rev. Joseph Estabrook, Mrs. H. N. Barnum, Mrs. Nancy Tuttle, Mrs. William C. Hoyt, Mrs. Frances C. Wright, Mrs. George M. Lane, Mr. Sereno P. Hammond, H. M. 1,401 30
Hancock, 1st Cong. ch. and so. 87 00
Jackson, E. P., 20 00
Kalamazoo, Plymouth Cong. ch. and so. 7 40
Ontonagon, Edwin Ellis, M. D., 27 45
Richland, 1st Pres. church, 10 00
Sherman, Rev. Jonas Denton, 1 50
St. Joseph, Cong. ch. and so. 14 45
Vermontville, Cong. ch. and so. 11 30—1,580 40

MISSOURI.

Memphis, Cong. ch. and so. 6 70

MINNESOTA.

East Prairieville and Richland, Cong. ch. and so. 6 85
Lake City, Cong. ch. and so. 8 70
Minneapolis, Plymouth Cong. ch. and so. m. c. coll., June and July, 49 28
Orono, I. H. Mills, 2 00
St. Paul, Miss Eliza Chapman, 10 00—76 83

IOWA.

Atlantic, Cong. ch. and so. 6 60
Belle Plain, Cong. ch. and so. 5 00
Blairstown, Mrs. J. H. French, 5 00
Chester Tp., Cong. ch. and so. 5 40
Cincinnati, Cong. ch. and so. 2 00
Des Moines, Cong. ch. and so. 44 00
Keosauqua, Dea. Cyrus Kingsbury, 1 00
Monticello, Cong. ch. and so., annual collection, 11 00
Onawa, Rev. Charles N. Lyman, 3 00
Tabor, Mrs. Sarah I. Spees, 1 00
Tipton, Cong. ch. and so. 21 30
Washington, Cong. ch. and so. 12 50
Waverly, Rev. M. K. Cross, 10 00—127 80

WISCONSIN.

East Troy, Cong. ch. and so. 9 48
Fulton, Cong. ch. and so. 9 22
Janesville, Cong. ch. and so. 50 51
Plymouth, Charles W. Wilder, 6 00
Princeton, Cong. ch. and so. 5 00
Sharon, Cong. ch. and so. 10 00
Stockbridge, Cong. ch. and so. (of wh. from Mr. and Mrs. E. W. Scott, 5), 20 00
———, a friend, through Mrs. J. Porter, 200 00—310 21

KANSAS.

Mulberry, Mrs. Mary Smith, 1 00

CALIFORNIA.

Grass Valley, Cong. ch. and so., 30 gold, 33 75
Oakland, 1st Cong. ch. and so., 90 " 101 25
Redwood City, Cong. ch. and so., 50 " 56 25
San Francisco, 2d Cong. ch. and so. 15 gold, 16.87; Green st. Cong. ch. and so., 6 gold, 6.75; 23 62—214 87

DAKOTA TERRITORY.

Com. coll. of Dakota churches on the Coteau, 25 00
Yankton, 1st Cong. ch. and so. 12 35—37 35

WYOMING TERRITORY.

Cheyenne, Cong. ch. and so. 40 00

CANADA.

Province of Ontario,—
Cobourg, A. Fraser, 1 00
Province of Quebec,—
Lennoxville, Cong. church, by Rev. A. Duff, 12 65
——, A. S. Q., 5 00—18 65

FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, Miss S. L. Ropes (of which for Japan, 25), 50; Miss E. H. Ropes, 20; 70 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Mrs. Homer Bartlett, Boston, Treasurer.

Lincoln, Mass., 1st Cong. s. s., for a pupil in Miss Payson's school, China, 40 00

From Woman's Board of Missions for the Interior.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer. 724 97

764 97

MISSION SCHOOL ENTERPRISE.

Maine.—Burlington, Cong. s. s. 2.10; Freeport, a s. s. scholar, 1; 3 10

New Hampshire.—Bristol, "Bristol," for Abbott Mission School, Ahmednuggur, 36; Hampton, Young Men's Bible-class in Cong. ch., for Rev. J. T. Noyes' school, in Periaculum, Madura, India, 36; Jaffrey, C. S. Phelps, 1.20; Willie and Emma Adams, 1.20; New Castle, Cong. s. s., for school at Satara, 6; Northwood Centre, 1st Cong. s. s. 30; Walpole, 1st Cong. s. s. 30; 140 40

Vermont.—Bennington, 2d Cong. s. s., Juvenile Department, for Harpoot, 6; Class at Guide Board School, 6; East Berkshire, Cong. s. s. 3.10; Georgia, Cong. s. s. 13.50; Hartland, Cong. s. s. 13; Newbury, Cong. s. s. 31.66; Norwich, Cong. s. s. 42.52; St. Johnsbury Centre, Cong. s. s. 7; Windsor, Mission s. s. of Cong. church, 24.01; 146 79

Massachusetts.—Granby, Cong. s. s., for support of scholar at Harpoot, 20; Leicester, 1st Cong. s. s., 3 months, 21.36; Roysalston, Cong. s. s., for support of scholar at Harpoot, 30; Springfield, North Cong. s. s., for Mr. Bruce's school, in India, 56.50; 137 86

Connecticut.—New London, 1st Cong. s. s., Primary Departm't, 21.50; Windsor Locks, Cong. s. s. 50; 71 50

New York.—Deposit, 1st Pres. s. s., for native teacher, 36.42; Franklin, 1st Cong. s. s., for support of pupil, "Toros," in Theological Seminary at Harpoot, 15; 51 42

New Jersey.—Newark, Cong. s. s. Miss'y Society, 97 40

Pennsylvania.—Farmington, Cong. s. s., contents of missionary-box, 25; Philadelphia, Plymouth s. s., "Hope Section," for pupil at Harpoot, 8.45; Infant class, for Spain, 3.56; "Willing Helpers," 3.90; 40 91

Florida.—St. Augustine, Evening Bible-class, for Zulu Mission, 2 25

Ohio.—Cleveland, Master Robert Holt, 50c.; Springfield, Cong. s. s., for support of catechist in India, 25; 25 50

Iowa.—Kellogg, William Moss Downing, 50

California.—Oakland, "Little Allie Blakeslee's bequest," 3 00

720 63

Donations received in July, $24,269 06
Legacies, " " " 11,737 20

$36,006 26

Total, from September 1st, 1871, to July 31st, 1872, $329,150 33

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.

Hallowell, a friend, 4 00
——, "Erro," 10 00—14 00

VERMONT.

Springfield, Cong. ch. and so. 100 00

MASSACHUSETTS.

Becket, Rev. J. Jay Dana, 5 00
Boston, Union Cong. ch. and so. 44 19
Canton, Cong. ch. and so. 20 00
Charlestown, Winthrop Cong. ch. and so. 240 00
East Abington, Cong. ch. and so. 41 03
Franklin, Cong. ch. and so. 44 80
Haydenville, Cong. ch. and so. 36 06
Hopkinton, Cong. ch. and so. 71 41
Hubbardston, Evan. Cong. ch. and so. 7 00
Jamaica Plain, Central Cong. ch. and so. 95 00
Lawrence, Lawrence st. Cong. ch. and so. 100 00
Lynn, Chestnut st. Cong. ch. and so. 10 50
Marblehead, a friend of Spain, 10 00
Medfield, Ortho. Cong. ch. and so. 15 00
Medway Village, Cong. ch. and so. 2 00
Salem, Tabernacle Cong. ch. and so. m. c. 38 02
South Hadley, Cong. ch. and so. 18 00
Uxbridge, First Evan. Cong. ch. and so. 47 70
Westhampton, Cong. ch. and so. 12 00
West Roxbury, South Evan. ch. and so. 100 00—957 71

RHODE ISLAND.

Providence, Free Cong. ch. and so. 30 00

CONNECTICUT.

Madison, Cong. ch. and so. 11 54
Middletown, 1st Cong. ch. and so. 57 50
Plantsville, Cong. ch. and so. 57 00
Vernon, 1st Cong. ch. and so. 34 16
Wethersfield, Cong. ch. and so. 33 80—194 00

NEW YORK.

New York, Broadway Tabernacle ch., for Spain, 204 64

OHIO.

Oberlin, 2d Cong. ch. and so., for "Catholic Missions," 19 00

MINNESOTA.

East Prairieville and Richland, Cong. ch. and so. 4 00

IOWA.

Ottumwa, Cong. ch. and so. 7 40

WISCONSIN.

——, a friend, through Mrs. J. Porter, for Spain, 300, for Italy, 300; 600 00

Received in July, $2,180 75

Total for Nominally Christian Lands, from Sept. 1st, 1871, to July 31st, 1872, $15,846 16

DONATIONS FOR THE NEW MISSIONARY PACKET, "MORNING STAR."

Massachusetts.—Andover, Junie Clarke.—**1.00.**
Tennessee.—Memphis, L. S. Nelson.—**1.00.**
Madura.—Children of the Madura Mission.—Rs. 17.9.=**9.66.**

Amount received in July, $11 66
Previously acknowledged, $9,010 23

Total to July 31st, 1872, $9,021 89

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